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Markedness Theory as it Relates to Word Order in Translation between English and Arabic

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Dedication

To my parents, my wife, and my children: With love and appreciation.

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Table of Contents

List of Figures

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Abstract

This study deals with the problem of markedness in translation between English and Arabic. The two languages differ in word order and in the relative degree of freedom in word order because Arabic is an inflectional language. Such differences create problems to translators between the two languages.

A sequence in one language may not have the same meaning of a sequence in the other language although both sequences have identical word order. The Arabic sentence المعلمُ مسحَ اللوحً does not mean "The teacher cleaned the board," although both sentences have identical word order. The English translation does not account for the marked meaning signalled in the Arabic sentence by bringing the agent to front position before the verb.

The problem of accounting for markedness in translation is approached at the sentence level between Classical Arabic and Modern Standard English. The unmarked (canonical) word order and the marked word order in Arabic are approached and justified in terms of the theory of the strength of the activity of agency in Arabic. This study also includes ways of signalling emphasis and markedness in Arabic. A distinction is made between information structure and syntactic structure of English in terms of the Hallidayan approach and the functional sentence perspective of the Prague School. Marked word order in English is approached in

terms of the degree a component has on the scale of communicative dynamism. A distinction between correct and incorrect word orders in English is made in terms of phrase structure rules.

This study includes recommendations for researchers to study other factors that affect word order in English and Arabic.

Chapter One

1.1 Introduction

The order of words in sentences indicates the order of meanings. Languages differ in this respect. Some languages have relatively restricted word order. In languages of relatively restricted word order, the relationship between the components of the sentence (words) relies on the situation of each word in the sentence. Word order in languages of relatively restricted word order is more important in signalling meaning. Such languages express semantically what is expressed by inflection in languages of relatively free word order. Each language has its own share of flexibility in word order. This flexibility is not arbitrary; there are restrictions on word order in each language. For example, the relative freedom of word order in Arabic is restricted by certain considerations, such as initial position, pronoun restriction, and ambiguity (بلحبيب، 1998).

Word order is highly important in signalling messages between interlocu-tors. Individual words have no identity. Words take their characters when they are sequenced in a sentence. For this reason, it is not only important to know what to say, but it is also important to know how to say it. The sentence is the verbal image of thought. Words in sentences come in linear order as the speaker can not produce more than one word at a time. Sentences should inevitably have word order. In languages of relatively free word order, words in sentences become like digits in numbers. If the sentence follows the normal structure of language, it is unmarked; if the normal structure is violated for some reason like emphasis, it is marked. This violation of normal word order does not mean that incorrect word order is acceptable; any violation of normal word order should be within the potential of language.

Word order is a product of grammar and emphasis. This order is a matter of choice. The speaker has the meaning in mind; speech is an image of this meaning. Speech is ordered according to the order of meaning in the speaker's mind (بلحبيب،1998).

Bringing forward a component of the sentence within the rules of language can be accounted for by the interest of the speaker. This means that word order is not only due to grammar and linguistic considerations; word order is affected by contextual and textual needs. These needs make grammarians and rhetoricians have different interests, "Grammarians are interested in correctness of word order; rhetoricians are interested in word order that signals textual and contextual considerations" (بلحبيب،1998،ص2).

In languages of complex inflection system such as Arabic, word order is not distinctive; complex inflection gives language more freedom of word order (بلحبيب، 1998). This means that any theory in word order is necessarily about the variation in structures permitted by the rules of grammar. The potential variation in word order stresses the need for a survey of the potentiality of expression in terms of word order. This survey should specify the possible from the impossible occurrences of sentences in Arabic and English according to the rules of the two languages.

This study is intended to approach the markedness problems involved in translation between English and Arabic in terms of differences in surface structure and information flow. Tension between word order and communicative function creates problems in translation. Restrictions on word order in English do not coincide with the relatively free word order in Arabic, nor do they coincide with the interpretative arrangement of an utterance. In English, there is greater tension between the requirements of

syntax and those of communicative function due to restriction on word order. Conversely, standard Arabic has less tension because it has a relatively free word order due to the differentiated morphemic system in standard Arabic.

This study is intended to take the clause, both in English and Arabic, as a message rather than a string of grammatical and lexical elements. Consequently, word order should be taken as a textual strategy, rather than a grammatical feature because the role of word order is very important in processing information and controlling information flow. Great emphasis should be given to textual acceptability rather than to the grammaticality of a given sequence. This does not mean that ungrammatical structures are acceptable. In context, grammaticality does not necessarily ensure acceptability. The acceptability of a sequence in a given context depends on how the sequence fits into its surrounding textual environment. This fitness should observe the syntactic restrictions on word order and the communicative function. If a text does not have links between themes (what one says about) and rhemes (what one says), it becomes disjointed and lacking orientation.

A text may consist of sentences which are perfectly grammatical, but taken together, they are not acceptable as a stretch of discourse. For example, the two texts " The driver found a bag in the bus. The bag was full of money," and "The driver found a bag in the bus. He found it full of money," are equally grammatical, but not equally acceptable. The latter lacks orientation because its thematic arrangement does not push communication forward. The first problem that faces a translator at the beginning of writing the target text is what to start with. Thematic choice is always meaningful because it indicates the speaker's / writer's point of departure. A theme also functions as a point of orientation by connecting

backward in a discourse. The overall choice and ordering of themes play an important part in organizing a text. For example, travel brochures written in English are characterized by the proliferation of place adjuncts in theme position.

Thematic choice, meaning, and markedness are interrelated concepts. Meaning is closely associated with choice; the more obligatory an element is, the less marked it will be, and the weaker will be its meaning (Baker, 1992). For example, an adjective before a noun in English has little significance because it is not the result of choice. The degree of expectedness or unexpectedness is also important in meaning. The less expected a choice, the more marked it is, and the more meaning it carries. For example, it is possible but uncommon to place a complement in initial position in an English sentence "Beautiful were her eyes."

A complement in initial position is highly marked and carries more textual meaning than, for example, an adverbial occurring in the same position, "After sunset we arrived". Arabic has a similar markedness device but even with more variatioin in the degree of markedness. For example, أخلاق محمد نبيلة becomes marked in نبيلة أخلاقه محمد involving markedness and suspense while نبيلة أخلاق محمد is marked only without suspense.

1.2 Statement of the problem

A speaker or a writer can not begin with every thing at the same time; each utterance is expressed in a certain sequence. This sequence is decided by the rules of language. Each language has its rules of linear arrangement. For example, English is a noun-initial language whereas Arabic is verb-initial. A noun-initial verbal sentence in Arabic is a marked sequence. For example, the Arabic equivalent of "The pupils did their

homework," is عمل الطلاب وظيفتهم not الطلاب عملوا وظيفتهم. If a translator is not aware of markedness in both languages, an unmarked structure in one language may be translated into a marked structure in the other, or vice versa.

Languages differ in signaling markedness. This research focuses on the effect of the relative deviation from naturalness or commonness of word order in English and Arabic. English and Arabic differ in their markedness devices due to difference in word order. Unlike English, Arabic has a relatively free word order because of its complex inflection system. In Arabic, دعت سلمى عيسى and دعت عيسى سلمى have similar meanings as the verb is inflected for gender. The two sentences only differ in markedness, being unmarked and marked, respectively. دعت عيسى سلمى is marked because the object (patient) comes before the agent in this sentence. But the English sentences "Salma invited Isa." and "Isa invited Salma," have different meanings because word order in English is distinctive.

Although English does not have a relatively free word order like Arabic, it has its own markedness devices. For example, the sentence "Farmers need financial support," can be marked by identifying theme using a wh-structure, called pseudo - or cleft structure "What farmers need is financial support". This marked structure can be accounted for in Arabic by إن ما يحتاجه المزارعون هو الدعم المالي.

This study will investigate markedness in both English and Arabic, and how each marked structure in one language can be accounted for in the other. It also helps the translator to find the equivalent, not necessarily identical, marked structures in the two languages.

1.3 Aims of the study

This study is intended to approach the markedness problems involved in translation between English and Arabic. Although both languages have marked word orders that help speakers to signal emphasis, these marked word orders in the two languages are not identical and may create translation problems. The aims of this study are

1- Distinguishing between marked and unmarked word order in Arabic.

2- Distinguishing between marked and unmarked word order in English.

3- Explaining marked word orders in both languages within the rules of each language.

4- Bridging the gap in translation between English and Arabic, and vice versa, by accounting for marked word order from one language to another.

1.4 Methods of the study

This study deals with marked word orders in Classical Arabic at the sentence level and marked word orders in Modern English at the sentence level. Marked word orders in Arabic are approached within the theory of activity of agency in Arabic as developed by رشيد بلحبيب in his book, ضوابط التقديم وحفظ المراتب في النحو العربي . Marked word orders in English are dealt with within the Hallidayan approach and the Functional Sentence Perspective of the Prague School where word order is affected by the scale of communica-tive dynamism.

1.5 Significance of the study

In translation between English and Arabic, what is marked in one language should be marked in the other. Transferring a marked meaning in one language into an unmarked meaning involves loss of meaning, emphasis, and effect on the target reader. The importance of this study arises from helping the translator to specify the marked word orders in the two languages. Such specification would raise the translator's awareness of markedness in order to account for this markedness in translation. If a translator does not know that the word order in the source language is marked, he/she will translate it into an unmarked word order in the target language. This study also helps a translator to decide which marked word order in one language can be the best equivalent to a marked word order in the other. It also helps the translator to specify the degree of markedness in each language and how this degree is signalled by a similar degree of markedness in the target language.

This study addresses those who translate from English into Arabic and vice versa. If a translator does not know how marked as well as unmarked word orders in Arabic and English are rendered from one language to another, he/she will produce un-English or un-Arabic structures.

The translator will also benefit from this study by making use of the thematization devices available in English and Arabic; these devices are very helpful to launch the target text.

1.6 Limitations of the study

This study deals only with marked word order in Modern English and Classical Arabic at the sentence level; it does not deal with marked word order at text or discourse level. This study does not involve:

1- Deletion in English and Arabic and its effect on markedness.

2- Signalling definiteness (given information) and indefiniteness (new information) in English and Arabic and their effect on word order.

3- Agreement in English and Arabic unless this agreement has its effect on markedness.

4- Markedness in fields other than word order, such as markedness in phonology.

Chapter Two

2.1 Markedness and word order

Interest in word order in language goes back to Plato and Aristotle in their formulation of the definition of subject and predicate. Similarly, Halliday divided a clause into two distinct segments: theme and rheme. The theme is the topic of the clause and occupies an initial position. The rheme is the goal of discourse and fulfils the communicative purpose. The theme has given information and maintains coherence by connecting backward as a point of orientation, and connecting forward as a point of departure. The rheme has the new information. Sometimes, the theme is marked to be given temporary prominence within the clause. This markedness of theme does not make it more prominent than rheme because rheme is prominent on an overall discourse level.

Passive voice is not a marked structure in English. It is only a grammatical category which allows the speaker to select as theme what would have been the object of an active clause without making it marked. So “Arab support is very much required.” is not marked, but “Arab support, the Palestinians require very much.” is marked.

Although the Hallidayan “separating” approach is simple to follow and apply, it has some disadvantages. The first disadvantage is its partial circularity in defining theme. Theme is whatever comes in initial position and whatever comes in initial position is theme. The Hallidayan view is biased towards English and does not work in languages with relatively free word order. This view does not hold in Arabic being verb-initial, nor does it account for topic-prominent languages, such as Chinese and Japanese. For example, in “Fish, sharks are terrifying.” (Japanese), the word “fish” specifies the frame within which the sentence holds rather than what the sentence is about.

The Prague School "combining" approach, generally referred to as Functional Sentence Perspective (FSP), proves more helpful in the interactional organiza-tion of languages other than English, especially languages of relatively free word order. According to the Prague School, a clause has a communicative dynamism achieved through the progression of information from older to new information. A sentences with theme - rheme distinction may have more than one distribution of given and new information. The sentence "Sami bought a car," answers two different questions:

What did Sami do?

What did Sami buy?

According to the Prague School, if the verb is given information, it is thematic. If the verb is new information, it is rhematic (Baker, 1992).

Concerning Arabic, markedness and word order are accounted for in terms of the theory of the activity of agency in Arabic. According to this theory, the Arabic sentence is a distance of agency activity where agents act on patients. Bringing a component of the sentence forward depends on the strength of the agent acting on its patient. The verb is the strongest acting agent in Arabic. A verbally present acting agent is stronger than a verbally absent acting agent. The verb (a verbally present acting agent) and front position (a verbally absent acting agent) compete in acting on the noun. This difference in strength accounts for the canonical word order in Arabic: verb + agent. If the noun comes before the verb, (بلحبيب، 1998) this noun becomes the subject of the sentence.

2.2 Review of literature - Arabic

The early Arabic grammarians were interested in the rhetoric of Arabic to achieve two objectives:

1- Religious objectives: to explain the miraculous language of the Holy Qur'an and understand the miracle of Prophet Mohammad, peace be upon him, who will remain for ever the most eloquent speaker of Arabic.

2- General objectives: to understand the Arabic rhetoric in general, both in poetry and prose.

Arabic grammarians were also aware of the fact that separate words do not have identity. A word gets its character when it is stringed in a chain; the way words are ordered is an important source of effect on the addressee. It is not enough to know what to say; it is also important to know how to say it. According to ابن جني in الخصائص and ابن الأثير in جوهر الكنز , fronting is a sign of courage in Arabic. Although the early Arabic grammarians were interested in word order and fronting in Arabic, no clear theory in this respect was produced until 471 *Hijri* when الجرجاني established a semantic theory in his book أسرار البلاغة . Then came سراج الدين السكاكي in the seventh *Hijri* century to write his famous book مفتاح العلوم. In this book, السكاكي established the rules of Arabic rhetoric (عتيق،1985).

Many rhetoricians tried to summarize مفتاح العلوم. The most famoussummary is تلخيص المفتاح written by أبو عبد الله الخطيب القزويني . Such people who explained or summarized مفتاح العلوم considered it the climax of Arabic rhetoric. These people were so impressed by this book that they ignored their abilities to add any new contribution in this field. They spent

the next five centuries explaining and summarizing مفتاح العلوم as if it were unique in Arabic rhetoric.

Many Arabic rhetoricians like قدامة بن جعفر in his book نقد النثر divided speech into two types: propositional speech and non-propositional speech. A propositional speech is that whose speaker can be a liar or not. If a proposition does not comply with reality, the speaker is a liar; if a proposition complies with reality, he/she is not. A non-propositional speech is not subject to value judgement of being true or false because there is no external reality that exists before the non-propositional speech is produced (عتيق،1985). Non-propositional speech includes two types:

A- Directive non-propositional speech: the speaker wants something from the addressee.

1- Command: [المائدة6]{يا أيها الذين آمنوا إذا قمتم إلى الصلاة فاغسلوا وجوهَكم} "O you who believe! when you rise up to prayer, wash your faces".

2- Prohibition: [لقمان18] { ولا تصعر خدك للناس } "And do not turn your face away from people in contempt".

3- Interrogation: [الرحمن60]{هل جزاءُ الإحسان إلا الإحسان} "Is the reward of goodness aught but goodness?"

4- Wish: [القصص79]{يا ليت لنا مثلَ ما أوتي قارون} "O would that we had the like of what Qaroun is given!"

5- Vocative case: [الأحزاب13]{يا أهلَ يثربَ لا مُقامَ لكم فارجعوا} "O people of Yasrib! there is no place to stand for you (here), therefore go back".

B- Non-directive non-propositional speech: the speaker does not want anything from the addressee.

1. Praise نعم الرجل زيد and [الحجرات11]{بئس الاسم الفسوق بعد الإيمان} "evil is a bad name after faith".

2. Admiration: ما أجملَ النجوم! (How beautiful the stars are!)

3. Swearing: [الليل1]{والليل إذا يغشى} "I swear by the night when it draws a veil".

4. Anticipation: [المائدة52]{فعسى اللهُ أن يأتي بالفتح أو أمرٍ من عنده} "but it may be that Allah will bring the victory or a punishment from Himself".

5. Performative verbs where the verb is itself the action as in زوجتُك ابنتي (I marry you my daughter) and بعتك حصاني (I sell you my horse.) These verbs are in the past tense in Arabic but in the present tense in English (عتيق،1985) .

Arabic grammarians like سيبويه divided the Arabic sentence into two parts: the ruled part and the ruling part. In سافر زيدٌ "Zaid travelled,", "زيد" is the ruled part and "سافر" is the ruling part (سيبويه،1977).

Early Arabic grammarians were interested in word order and fronting. For example أبن الأثير in his book جوهر الكنز considers fronting a sign of courage in Arabic because the speaker can roam freely in the sentence. Fronting is considered by الزركشي in his book البرهان away of conveying meanings in their verbal structures to the addressee as they are ordered in the speaker's mind according to the degree of importance. These grammarians have also been interested in inflection of Arabic which gives its speakers more freedom in word order. In ضربَ زيدٌ عمراً or ضربَ عمراً زيدٌ

, the agent and patient are signalled by inflection regardless of word order. Depending on word order and discarding inflection would strip Arabic of one of its great advantages. The sentence ضربْ زيدْ عمرْ would not give the speaker any freedom in word order because agent and patient are understood only by word order. This is what made العقاد say that inflection gives this poetic language (Arabic) great potential of word order where the meaning of a word is understood wherever it comes in the sentence. Inflection makes Arabic full of movement and makes it different from many other languages which pack words in fixed positions like inanimate objects (بلحبيب، 1998).

Arabic grammarians inquired whether the structures of Arabic are set like words (whether they are set by God, praised be His name, or people is another issue). These grammarians inquired if speakers of Arabic are bound to set structures and word orders like being bound to set words. Some of them like الرازي and ابن الحاجب said that Arabic structures are not set. If structures of Arabic were set, they would be recorded like words. Another is القاضي عبد الجبار who said that the Holy Qur'an would not be miraculous if structures of Arabic were set. Set structures would mean that speakers are bound in their language production in a way that puts them on equal terms of expression (ابن هشام،1979).

Other grammarians said that structures of Arabic are set. For example, أبو حيان said in شرح التسهيل that no one would accept an Arabic structure without measuring it against a well-recognized Arabic example. He believes that change in words and structures is not permissible.

A third group of Arabic grammarians tried to make a compromise to avoid absolute adoption or rejection of either point of view. According to

الزركشي, hyper-structures of Arabic are set and the hypo-structures are not. For example, as a hyper-structure, each verb is followed by its agent حضرَزيدٌ; if the agent is specified (hypo-structure), it does not come after the verb زيدٌ حضر. Some grammarians call for making a statistical study of the potential structures of Arabic to distinguish between the possible and the impossible structures. Such study may reveal the expression potential of Arabic and the degree of grammaticality of used Arabic structures (بنحمزة،1984).

2.3 Review of literature - English

If we leave aside the evolution in the definitions of the concepts of subject and predicate, as they have been studied since their formulation by Plato and Aristotle (see, Gundel, 1977) for an explanation of these concepts), we can start with the thematic organization of the clause as first defined by the Prague School of Linguists. The theories developed by this group of linguists consider that the clause has a communicative dynamism achieved through the progression of information from older to new information. This is what they called the functional sentence perspective (FSP) point of view. Danes (1974, 1989) claims there is a division of the sentence, or utterance, into:

i) theme (topic) - rheme (comment), in the sense "what the speaker is talking about" and "what he says about his theme". This aspect receives the name of "communicative articulation".

ii) known/ given/ old/ contextually bound information- new/ unknown/ contextu-ally non-bound information; in a different terminology this would be: starting point/basis/presupposition - core/nucleus/focus of utterance. The second aspect is called 'informational bipartition'.

iii) different degrees of "communicative dynamism" of utterance constituents.

The first definition of theme within the Prague School was that of Mathesius. He stated that theme is "what the sentence is about", and rheme, or enunciation, is "what is said about it". The theme, "what is known or at least obvious in a given situation and from which the speaker proceeds in his discourse," usually precedes the enunciation or rheme (Gundel, 1977). Mathesius notes that in English it is common to associate theme with grammatical subject, because of the rigidity of its word order. Therefore, in sentences where all the information is new there is no theme.

Firbas restated the theory and introduced the notion mentioned above of communicative dynamism, to avoid saying that a sentence has no theme, and to account for the relationship between given and new information and what the sentence is about. New information has more communicative dynamism than old information, but there is a degree in the progression from one to the other, so that themes are optionally followed by a transitional element, as in the following examples, where 1, 2 and 3 indicate the theme, transitional element and rheme, respectively (Gundel, 1977):

1- Long ago there lived a beautiful queen.

1 2 3

2- A girl broke the vase.

1 2 3

3- The party was over at three.

1 2 3

Theme is defined, in Halliday's words, as (Halliday, 1985:38) "the element which serves as the point of departure of the message; it is that with which the clause is concerned." The thematic structure gives the clause its character as message, that is, some form of organization giving it the status of a communicative event. In English, the clause is organized as message by having a special status assigned to one part of it. One element in the clause is enunciated as the theme; this then combines with the remainder so that the two parts together constitute a message. He then goes on to explain that theme is a label for this function, and this theme, combined with the remainder of the clause makes the two parts constitute a message. This definition is well known, and has been used, criticized and praised many times before. But what is most important to point out here is that Halliday defined theme as realized by position in the clause in English. Different languages use different devices to provide this function with a realization in language. Moreover, he explains that only in English is theme realized by first position in the clause (Halliday, 1985:39): "First position in the clause is not what defines the theme; it is the means whereby the function of theme is realized in the grammar of English." Therefore, theme is a function realized by position in some languages - of which English is one -, and by first position in English. Whatever is left in the clause is the rheme. Theme is not the same as Given. Halliday defines "given" and "new" as part of the information structure of the clause, and having to do with information units. The information unit - defined as the process of interaction between what is known or predictable and what is new or unpredictable - consists of an obligatory "new" element plus an optional "given". The boundaries between the two, when present, are established by intonation and context. The difference between Given + New and Theme + Rheme is explained as follows (Halliday, 1985:278):

"The Theme is what I, the speaker, choose to take as my point of departure. The Given is what you, the listener, already know about or have accessible to you. Theme + Rheme is speaker-oriented, while Given + New is listener-oriented." There exists, however, a semantic correlation between information structure and thematic structure, so that the speaker will usually choose theme from the given information, placing the new information in the rheme of the sentence/utterance. A problem, however - as discussed by Downing (1991) - is posed by Halliday's definition of theme as both "what the sentence is about" and "the point of departure of the message" because topical themes include fronted adjuncts, and it would be very difficult to say that a sentence is about an adjunct, as in "At eight o'clock this morning the President left from Paris to attend the international conference to be held in Rome," where the sentence is not about "at eight o'clock this morning".

Circumstantial adjuncts are easily moved to first position in the sentence because they are not semantically or syntactically integrated into the clause structure, they are not topics (Downing, 1992). Therefore, the only points of departure that are really "what the clause is about" are participants and processes. Downing (1991:128) makes a new classification of the function of initial elements, according to the type of framework they set up:

1- participant themes, which set up individual frameworks.

2- spatial, temporal and situational themes, which set up circumstantial frameworks.

3- discourse themes, which set up logical frameworks.

This problem can be solved with a new definition of theme which does not necessarily include “what the sentence is about”, so that we can consider “topic” as our next element of concern. Giv’n (1983) agrees that the tradition has always divided the sentence, or clause, into two components. One of them is the “focus”, also called (“rheme”, “comment”, “new information”), and the other one is the “topic” (“theme”, “old information”). However, these notions have also been the subject of general confusion. “Focus” has been used as a synonym for “comment”, as that part of the sentence that predicates something about the topic of the sentence. Focus is the irrecoverable information as opposed to the recoverable, contextually-bound part. It is considered to be the most important part of the information from the speaker’s point of view. “Topic” has been defined as the participant being referred to within the sentence, and it is considered to be in close relationship with subject - a “grammaticalized topic”-, but there is no one-to-one relationship between subject and topic, as it happens in the following sentences, all about John, which is then the topic, but not the subject:

a. John, we saw him yesterday.

b. We saw him yesterday, John.

c. We saw John yesterday (Giv’n, 1983).

Topic-comment is a relation of surface structure which corresponds, more or less, to the notion of subject-predicate in deep structure. Focus and presupposition are elements of the semantic representation of a sentence, the focus being the intonation centre - roughly, the element which is absolutely new - and the presupposition being the rest of the sentence but the focus, as in example (a), below, where “rejected the proposal” is focus, corresponding to the presupposition in (b):

a. Archie rejected the proposal.

b. Archie did something (Gundel, 1977).

In the light of this example, it seems that focus is the same as rheme. However, in the example, below, we have a focus at the beginning of the sentence, which would contradict the idea that rheme - when equivalent to focus - does not occupy the first position in the sentence.

a. Archie rejected the proposal.

b. Someone rejected the proposal (Gundel, 1977).

Therefore, we cannot identify theme-rheme as the same as focus-presupposition for all cases. Ideally, subject = topic (what the sentence/piece of discourse is about) and theme (point of departure of the clause as message) all coincide in one element of the clause.

As a summary for these concepts, Downing's (1992:224) definition of theme can be adopted: "Theme is an element of the thematic structure, of which the other element is Rheme. Subject is a syntactic element of clause structure, of which the other elements are Predicator, Complements, Objects and Adjunct. Topic is a discourse category representing the notion of what the text, or part of the text, is about." (Downing, 1992:224).

"Theme" is assumed to be a formal category in the analysis of sentences (or clauses in a complex or compound sentence) and, following Danes (1974), "theme" has two main functions:

1- Connecting back and linking to the previous discourse, maintaining a coherent point of view.

2- Serving as a point of departure for the further development of the discourse (Brown & Yule, 1983:133).

The analysis of language should not consider sentences in isolation, but discourse and text. This study concentrates on the idea of theme markedness within the sentence, although sentences do not occur in isolation. Lavid (1994) points at the difficulty of defining theme if Halliday's definition of both point of departure and "what the sentence is about" is considered. The second interpretation can only be accepted if sentences are considered as parts of a text, because "what the sentence is about" implies the identification of theme with topic, and with a sentence constituent. Schank (1977) says that sentences in isolation do not have a topic, which is created only by the interaction of sentences. To bridge this gap between theme in the sentence and theme/topic in discourse, Lavid suggests two different levels of analysis: the grammatical and the discourse level; he says it is possible to integrate both the grammatical and the discourse notion by treating sentential elements as a realization of discourse themes. The discourse definition of theme, first mentioned in (Lavid & Hovy, 1993) is as follows:

"Theme is that element that informs the listener as discourse unfolds how to relate the incoming information to what is already known, providing the attachment point to new information pieces from the discourse. More specifically, theme acts as a signpost for the reader of a specific text as a structuring strategy or orientation" (Lavid & Hovy 1993:185).

This definition explains the usual identification of "theme" and "given", and of "theme" and "point of departure". Thus, theme is a guide for the reader in the unfolding of discourse and information. Lavid's double level of analysis helps us understand the function of theme at the discourse level, but there is still the problem of what theme is at the sentence level, because the aim of this study is to provide a characterization

of markedness at the sentence level. Therefore, theme is that element that connects back to the previous discourse and serves as point of departure for the following information, as Brown & Yule, and Lavid & Hovy have already done. And, if theme only within the sentence is considered, it can be said that the function of theme is realized by first position in the sentence (as Halliday says for English). The definition of theme in this study will be therefore be as follows:

"Theme has the function of both connecting back to the previous discourse and of serving as point of departure for the ensuing information. The function of theme is realised by first position in the sentence, especially by those elements that imply a shared knowledge between speaker and hearer".

To summarize, theme in this study will be considered at the sentence level, as occupying first position, but bearing in mind that it always has a discourse function.

The most satisfying solution to these problems is to be found in the work of the Prague School of linguists, particularly Mathesius, Firbas, Danes, and Sgall. The basic notion is that of the Functional Sentence Perspective according to which topic and focus are two regions in the scale of communicative dynamism along which each of the major constituents of a sentence is ordered. In the unmarked case, each succeeding constituent in the surface string has a higher degree of communicative dynamism. The point on the scale at which one passes from topic to focus may or may not be marked. In speech, special stress can be used to mark any element as the focus; in writing, several devices like clefting fill the same role. A written

sentence corresponds, in general, to several spoken sentences which differ in the placement of their intonation centre. The sentence

"We were swimming in the pool in the afternoon." would mean:

a) We were swimming in the pool in the AFTERNOON.

b) We were swimming in the POOL in the afternoon.

As for the identification of topic and focus in an English written sentence, the situation is more complicated due to the fact that the surface word order is to a great extent determined by rules of grammar, so that intonation plays a more substantial role and the written form of the sentence displays much richer ambiguity.

Elements that are low on this scale are the ones that are more contextually bound, which is to say that they involve presuppositions about the preceding text. In "It was Brutus that killed Caesar", "that killed Caesar" is the topic and it clearly involves the presupposition that someone killed Caesar. In an unmarked sentence, like "Brutus killed Caesar", it is not clear whether the dividing line between topic and comment falls before or after the verb. According to this view, the difference between "He gave the money to Mary," and "He gave Mary the money," is not in what is topic and what is focus but simply in the positions that "Mary" and "the money" occupy on the scale of communicative dynamism. Consider the sentences:

1- John did all the work, but they gave the reward to Bill.

2- John did all the work, but they gave Bill the reward.

3- They were so impressed with the work that they gave Bill a reward.

4- They were so impressed with the work that they gave a reward to Bill.

5- John did all the work, but they gave Bill the reward.

Sentence (2) and (4) are less natural than (1) and (3) when read with even intonation. Sentence (5), with underlining for stress, is, of course, quite natural.

The claim is simply that the last item carries the greatest communicative load and represents the most novel component of the sentence. This is consistent with the observation that dative movement is awkward when the direct object is a pronoun, as in 7-I gave him it.

It becomes more awkward when the indirect object is more ponderous (large and heavy), as in 8-I gave the man you said you had seen it.

In fact, it is consistent with the observation that ponderous constituents tend to be deferred, using such devices as extraposition. It is in the nature of pronouns that they are contextually bound, and the complexity of large constituents presumably comes directly from the fact that they tend to convey new information.

Chapter Three

3.1 Introduction

This chapter deals with markedness and word order in Arabic. The unmarked (canonical) word order in Arabic is accounted for by the theory of the activity of agency in Arabic. The Arabic sentence is viewed as a distance of active agents and patients. Marked word orders in Arabic are accounted for by strength of active agents acting on their patients. Factors affecting marked word order are also studied in this chapter. Among these factors are deletion, ambiguity, restriction, agreement, exception, derivatives, front position, definiteness, and emphasis. This chapter ends with marked patterns of meaning in Arabic.

3.2 Markedness and word order in Arabic

3.2.1 Word order in Arabic

Inflection gives Arabic enormous freedom in word order. For example, the English sentence "Ahmad ate the appl," can be expressed in Arabic by

a) أكل أحمدُ التفاحة b) أكل التفاحة أحمدُ because التفاحة is inflected for patient and أحمدُ is inflected for agent regardless of word order. Inflection also gives Arabic enormous meaning potential.

a) جاء يومَ الخميس means "He came on Thursday."

b) جاء يومُ الخميس means "Thursday came" (الغلاييني،2000).

The Arabic sentence consists of two main types: the nominal sentence and the verbal sentence. The nominal sentence consists of two main components: subject and predicate. These two components can be nouns or

pronouns, such as أنت المريض (You are the patient,) or المريض أنت (The patient is you.) The verb can function as a predicate only (الرضي،1982).

The verbal sentence begins with a verb followed by the agent. The unmarked word order is "verb + agent + object (patient)"in active voice. In passive voice, the agent is deleted and the object (patient)takes over the inflection mark of this agent. The patient may come before the agent in marked word order. But the agent and patient must occupy fixed positions in the following situations:

1- If vagueness of meaning arises, the patient must come after the agent as in زار عيسى موسى (Isa visited Musa,); if no vagueness arises, the patient may be brought forward as in زارت عيسى سلمى or زارت سلمى عيسى which both mean (Salma visited Isa).

2- The patient must be brought before the agent to avoid incorrect pronoun reference as in the holy verse {وإذ ابتلى إبراهيمَ ربُّه بكلمات}[البقرة124] "And when his Lord tried Ibrahim with certain words". But this incorrectness does not arise in English due to cataphora (a pronoun coming after its co-referent). If the holy verse were وإذ ابتلى ربُّه إبراهيمَ , it would involve the pronoun الهاء which is co-referential with the noun إبراهيم which comes after the pronoun in occurrence and status.

3- If the agent and patient are pronouns and there is no restriction, the agent pronoun must come before the patient pronoun as in زرتَه (You visited him.) If restriction is involved, the restricted pronoun should be post-posed as in

a) ما زرتُ إلا إياه (I visited nobody except him.).

b) ما زارَه إلا أنا (Nobody visited him except me.).

4- If either the agent or patient is a pronominal suffix and the other is a noun, the pronominal suffix must come first, as in زارني عليٌّ (Ali visited me.) or زرت علياً (I visited Ali.).

5- In restriction with إلا or إنما to the agent or patient, what the action rendered by the verb is restricted to must be moved backward, as in ما زار خالداً إلا سعيدٌ (Nobody visited Khalid except Sa'id,), or ما زار سعيداً إلا خالدٌ (Nobody visited Sai'd except Khalid) (الغلاييني،2000). If a sentence has a mono-transitive verb and a prepositional phrase, word order would be: agent + object + prepositional phrase.

a) كتبتُ الدرسَ بالقلم (I wrote the lesson with the pen.) (correct).

b) كتبتُ بالقلمِ الدَّرسَ (not correct).

If the verb is di-transitive, the object with agent meaning should come before the object with patient meaning, as in:

a) أعطيتُ سعيداً خالداً (I gave Khalid to Sa'id.).

b) أعطيتُ خالداً سعيداً (I gave Sa'id to Khalid.).

But it is correct to say a) أعطيتُ ديناراً زيداً b) أعطيتُ زيداً ديناراً (I gave Zaid a dinar), if no vagueness arises.

The object which is originally the subject of the nominal sentence should come first, as in ظننت اللهَ رحيماً (I believed that God is merciful,) which is originally اللهُ رحيمٌ. But one of the two objects must come before the other in the following situations:

1- To avoid vagueness of meaning:

a) ظننت سعيداً خالداً (I thought that Sai'd was Khalid.).

b) ظننت خالداً سعيداً (I thought that Khalid was Sa'id.).

2- If one of the two objects is a pronoun and the other object is a noun, the pronoun must come first, as in أعطيتك ديناراً (I gave you a dinar.).

3- The object to which the verb is restricted should be kept backward as in:

a) ما أعطيت سعيداً إلا ديناراً (I did not give Sa'id anything except one dinar.)

b) ما أعطيت ديناراً إلا سعيداً (I did not give anyone a dinar except Sa'id.).

4- To avoid incorrect pronoun reference: If the first object is connected to a pronoun which is co-referential with the second object, the object connected to the pronoun should not precede the other object.

a) أعطِ القوسَ باريها (correct).

b) أعط باريها القوس (not correct).

If the second object is connected to a pronoun which is co-referential with the first object both orders are correct as in أعطيت التلميذَ كتابَه (I gave the pupil his book,) or أعطيت كتابَه التلميذَ where the pronoun الهاء is co-referential with a noun after the pronoun in occurrence but before it in status. But it is not correct in English to say "I gave his book the pupil," because the object with agent meaning (indirect object) must come before the object with patient meaning (direct object) (الغلاييني،2000).

Word order becomes significant in Arabic if words are not inflectable due to phonological reasons (nouns ending with vowels are not inflectable), such as:

a) زار عيسى موسى 'Isa visited Mousa.'

b) زار موسى عيسى 'Mousa visited Isa.'

Inflection markers of agent and patient in both sentences are covert. If the agent or patient is inflected, this sentence becomes free in word order as in:

a) زار عيسى زيداً b) زار زيداً عيسى which both mean "Isa visited zaid". The same can be said if the function of agent or patient is signalled semantically or contextually as in a) أكل عيسى كمثرى b) أكل كمثرى عيسى.

Both sentences mean "Isa ate pears." because كمثرى and عيسى, semantically speaking, function as patient and agent, respectively, regardless of word order. Freedom in word order is also possible if either عيسى or موسى is modified by an inflected adjective as in

a) زار عيسى الغنيَّ موسى (Musa visited rich Isa.).

b) زار عيسى الغنيُّ موسى (Rich Isa visited Musa.).

c) زار عيسى موسى الغنيُّ (Musa who is rich visited Isa.).

d) زار الغنيُّ عيسى موسى means "The rich man, Isa, visited Mousa." because the adjective in Arabic does not come before the head noun. Variation in word order is also possible in Arabic if the patient is connected to a pronoun which is co-referential with the agent, such as

a) ضربت ليلى عصاها

b) ضربت عصاها ليلى

The two sentences mean "Laila hit her stick," And "Her stick Laila hit,"respectively. But (c) and (d) have different meaning.

c) ضربت العصا ليلى (The stick hit Laila.)

d) ضربت ليلى العصا (Laila hit the stick.) (الخوارزمي، 2000).

Word order is significant in some cases of coordination as in the holy verses:

a) [الإسراء31]{ولا تقتلوا أولادكم خشية إملاق نحن نرزقهم وإياكم} "And do not kill your children for fear of poverty; We give them sustenance and yourselves (too)," which asks parents not to kill their children for fear of future poverty. For this reason, نرزقهم comes before وإياكم to guarantee the sustenance of the children; the word خشية in this verse is a cognate accusative.

b) [الأنعام151]{ولا تقتلوا أولادكم من إملاق نحن نرزقكم وإياهم} "and do not slay your children for (fear of) poverty; We provide for you and for them" asks parents not to kill their children due to present poverty. For this reason, نرزقكم comes before وإياهم (الغلاييني،2000).

The freedom of word order in Arabic due to inflection is not absolute. Not all the following sentences are correct in Arabic although all the words are inflected: شربَ الطفلُ الحليبَ. شربَ الحليبَ الطفلُ. الطفلُ شربَ الحليبَ. الحليبَ شربَ الطفلُ. الحليبَ الطفلُ شربَ. الطفلُ الحليبَ شربَ.

This means that there are rules that restrict word order in Arabic even if the words of the sentence are inflected. For this reason, some researchers call for a survey of the possibilities of word order in Arabic in order to decide the degree of the standardness of sentences produced in Arabic and to find out the potentiality of change in word order (بلحبيب،1998).

3.2.2 Word order and double functional engagement

Double functional engagement takes place in Arabic when the object of an inflectable verb comes in front position and the verb is connected to a pronoun co-referential with the pre-posed object as in زيداً زرتُه. In this sentence, the word زيداً is not the object of the verb زرتُهُ because this verb has the pronominal suffix as its object and the verb in Arabic does not function on both sides. In this sentence زيداً is the object of a deleted verb زرتُ زيداً زرتُه (I visited Zaid,I visited him). But the sentence زيداً زرتُ has no double functional engagement because زيداً is a pre-posed object and the verb is not connected with a co-referential pronoun. In زرتُهُ زيداً, there is no double functional engagement because زيداً is an appositive to the pronominal suffix (I visited him, Zaid.) (الغلاييني، 2000).

3.2.3 Ambiguity

3.2.3.1 Disambiguation and word order

If meaning is clear, some fixed rules of Arabic become flexible. Female adjectives do not agree with their head nouns in gender. These adjectives signal feminine traits by default because they modify feminine nouns only, and so there is no risk of ambiguity of meaning.

a) امرأةٌ حاملٌ means "pregnant woman" not امرأةٌ حاملة unless it means a woman carrying something.

b) رجلٌ طويلٌ (a tall man) becomes امرأةٌ طويلةٌ (a tall woman).

In the vocative case, it is possible to omit the genitive connected pronoun ياء and replace it with تاء to signal emphasis as in يا أبتِ in stead of يا أبي unless there is a feminine form of the noun. So it is not correct to say يا خالةِ in stead of يا خالتي (السيوطي،1984). Flexibility in inflection is

remarkably possible if meaning is clear as in خرقَ الثوبُ المسمارَ (The nail penetrated the dress.) (نهاد الموسى، 1980).

If the speaker is doubtful that ambiguity may arise, the rules of word order in Arabic should be observed (ضومط،1930). In the holy verse {وقالَ رجلٌ مؤمنٌ من آلِ فرعَونَ يكتمُ إيمانَه}[غافر28] "And a believing man of Firon's people who hid his faith said", if the prepositional phrase من آلِ فرعون came at the end of the verse, the meaning of the holy verse would be very much affected. It would mean that the man hid his belief from the people of the pharaoh (ابن وهب، 1969).

3.2.3.2 Ambiguity between Subject and Predicate

If the subject and predicate are both definite or indefinite, word order becomes fixed; what comes first is the subject and what comes next is the predicate.

In زيدٌ أخو خالدٍ (Zaid is Khalid's brother,) زيدٌ is the subject (given information),

In أخو خالدٍ زيدٌ (Khalid's brother is Zaid,) أخو خالدٍ is the subject (given information).

The subject and predicate in (a) and (b) are definite ; "Zaid" is a proper noun and أخو خالدٍ is in the genitive case (ابن مالك، 1982).

The subject and predicate can be both indefinite

a) أطولُ منك أطولُ مني (Who is taller than you is taller than me.)

b) أطولُ مني أطولُ منك (Who is taller than me is taller than you.)

In this case as well, what comes first is the subject and what comes next is the predicate. The subject and predicate can be decided semantically despite being both definite or indefinite. In زيدٌ حاتمُ الطّائيُّ , زيدٌ is the subject because Zaid is compared to Hatem, who is famous for being generous. It is not correct to say حاتمُ الطائيُّ زيدٌ because it would reverse the comparison (بلحبيب، 1998).

3.2.3.3 Ambiguity between subject and agent

The verbal sentence in Arabic begins with the verb before the agent. The agent should not be brought forward before the verb in order to distinguish between the agent and subject.

a) In قام زيدٌ , زيدٌ is the agent.

b) In زيدٌ قامَ , زيدٌ is the subject, and the verb with its covert pronoun is the predicate.

The predicate can be brought before the subject if the predicate is an adjective. So in قائمٌ زيدٌ , قائمٌ is a pre-posed predicate. But the verb can be brought before the subject and remains a pre-posed predicate if the agent of the verb is a noun other than the subject and functions as an adjunct to a pronoun co-referential with the subject.

a) زيدٌ قامَ أبوه

b) قامَ أ بوهُ زيدٌ

Both sentences mean "Zaid, his father stood up."

This is also possible if the pre-posed verb has a pronominal suffix.

a) In قاما أخواك (Stand up did your two brothers,), قاما is a pre-posed predicate and أخواك is the subject (marked word order).

b) قامَ أخواك (Your two brothers stood up,) consists of a verb and agent (unmarked word order) (ضومط،1930).

For this reason the original word order in Arabic is "verb + agent + object" (إشكال الرتبة، مجلة جمعية الفلسفة بالمغرب، العدد التاسع، الفاسي الفهري،1984).

3.2.3.4 Ambiguity between the two objects

In case of ambiguity, each object should occur in the same position occupied before using the transitive verb.

a) In علمتُ زيداً أخاهُ (I knew that Zaid was his brother,) the original sentence is زيدٌ أخوه.

b) In علمتُ أخاهُ زيداً (I knew that his brother was Zaid,) the original sentence is أخوهُ زيدٌ.

The difference between the two sentences is in given and new information (الرضي، 1982).

The order of the two objects also depends on meaning.

a) أعطيتُ زيداً أخاك means "I gave Zaid your brother."

b) أعطيتُ أخاكَ زيداً means "I gave your brother Zaid" (الزمخشري، 1987).

3.2.4 Arabic pronouns

3.2.4.1 Pronouns and word order

Pronouns are used for economy of texts. Because pronouns have fixed endings (uninflected), their status is determined only by word order. The occurrence of pronouns is governed by the following rules:

1- The pronoun must have a co-referential antecedent.

2- This antecedent should be the nearest noun coming before the pronoun (السيوطي، 1987) . The pronoun refers to the nearest noun before it in occurrence unless the nearest noun is a genitive "مضاف إليه"; in this case the pronoun refers to the adjunct "مضاف" as in كتاب محمد يفيد الدارسين (Mohammad's book benefits students). The covert pronoun هو which is the agent of the verb يفيد refers to the adjunct (book) not to the genitive (Mohammad). But the pronoun may refer to the genitive if this reference is revealed by context, as in the holy verse {مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحملُ أسفاراً} [الجمعة5] "The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books" where the covert agent pronoun of the verb يحمل refers to الحمارnot to مثل (الغلاييني، 2000) .

3- A pronoun is considered brought forward if it comes before its co-referent as in أخذَ كتابَه التلميذُ (He took his book, the pupil.) The use of the cataphoric pronoun الهاء is justified because it comes before its co-referent in occurrence but after it in status.

4- A pronoun does not refer to more than one antecedent simultaneously (جبر، 1980).

3.2.4.2 Pronouns and their Co-referential Nouns in Word Order

Pronouns and their co-referents occur in the following orders:

1- The co-referent comes before the pronoun in occurrence and status, as in زارَ زيدٌ صديقَه (Zaid visited his friend.).

2- The co-referent comes before the pronoun in occurrence but not in status, as in زارَ زيداً صديقُه (Zaid, his friend visited him.)

3- The co-referent comes before the pronoun in status but not in occurrence, as in the holy verse:

[الرحمن39]{فيومئذٍ لا يُسألُ عن ذنبهِ إنسٌ ولا جان} "So on that day neither man nor jinni shall be asked about his sin". This translation does not observe the marked word order in the holy verse. Another translation would be "So on that day shall be asked about his sin neither man nor jinni".

4- The co-referent noun does not come after the pronoun in occurrence and status, as in ضربَ غلامُهُ زيداً. This word order is not correct in Arabic. A correct word order would be ضرب غلامُ زيدٍ زيداً or ضرب زيداً غلامُه (Zaid's boy hit him.) (الغلاييني،2000).

5- A pronoun comes before its co-referent in occurrence and meaning if the co-referential noun comes to interpret the pronoun. This happens with the glorifying pronoun which is mentioned before the co-referent for glorification by keeping the co-referent in mind then mentioning it after the glorifying pronoun, as in هي الأخلاقُ تنبتُ كالنباتِ (It is manners which grow like plants.) (جبر،1980). The same can be said about the pronoun of نِعْمَ and بِئْسَ , as in نعمَ الرجلُ زيدٌ (A good man is Zaid.) where the covert pronoun in نعمَ الرجلُ هو زيدٌ is interpreted by the co-referential noun زيدٌ which comes after the pronoun in occurrence and meaning.

6- A pronoun also comes before its co-referential noun if two verbs act on the same component as ضربني وضربتُ زيداً (I hit Zaid and he hit me,) where the covert agent pronoun in ضربني refers to زيداً , the object of ضربتُ , which comes after the pronoun in occurrence and meaning (الزجاجي،340هـ).

7- A co-referential antecedent may be semantically included in another component of the sentence.

In the holy verse {اعدلوا هو أقربُ للتقوى}[المائدة8] "act equitably, that is nearer to piety", the pronoun هو is co-referential with العدل which is semantically included in the verb اعدلوا .

8- The co-referent may be inferred from context. In the holy verse {ولأبويه لكلِّ واحدٍ منهما السدس مما ترك}[النساء11] "and as for his parents, each of them shall have the sixth of what he has left", the pronoun هاء in أبويه refers to the dead person because the context involves death and inheritance (الرضي، 1982).

Co-reference affects word order. The predicate should come before the subject if the subject is connected to a pronoun which is co-referential with a part of the predicate.

a) في الدار صاحبُها (In the house is its owner.) (correct).

b) صاحبُها في الدار (not correct). The connected pronoun الهاء comes after its co- referent الدار in occurrence and status (الأزهري،1312هـ).

The object must come before the agent if the agent is connected with a pronoun which is co-referential with the object as in the holy verse {وإذ ابتلى إبراهيمَ ربُّه بكلمات}[البقرة123] "And remember that Abraham was tried by his Lord with certain commands". The translator tries to signal the marked meaning in the holy verse due to marked word order by shifting to passive voice although passive voice is not a marked word order in Arabic. Another translation would be "And remember that Abraham his Lord tried with certain commands" (ابن هشام، 671 هـ).

3.2.5 Restriction and word order

1- Restriction occurs in the second component:

a) ما هذا إلا لك، إنما هذا لك (لا لغيرك) (This is only for you; it is not for anybody else.).

b) ما لك إلا هذا. إنما لك هذا (لا ذاك) (Only this, not that, is for you.) (الجرجاني،1984).

c) ما كان زيدٌ إلا شجاعاً. إنما كان زيدٌ شجاعاً (Zaid was only brave i.e., he was not generous, not hardworking.).

d) ما كان شجاعاً إلا زيدٌ. إنما كان شجاعاً زيدٌ (Only Zaid was brave.).

(ابن الدهان، 1988).

e) In the holy verse {إنما يخشى اللهَ من عبادِهِ العلماءُ}[فاطر28] "those of His servants only who are possessed of knowledge fear Allah", restriction occurs in the second component العلماءُ. This holy verse means that only those who are possessed of knowledge bear fear to God, praised be His name, to signal the connection between knowledge and bearing fear to God, praised be His name.

If the holy verse were in different order إنما يخشى العلماءُ اللهَ, it would signal a different meaning لا يخشى العلماءُ إلا اللهَ (Who are possessed of knowledge fear only God.). But this is not the intended meaning of the holy verse (الرازي،1985) .

2- The word order ما ضربَ إلا خالداً زيدٌ or ما ضرب إلا زيدٌ خالداً is rare in Arabic, and restriction is attributed to what immediately comes after the restrictive particle إلا .

a) ما ضرب إلا زيدٌ خالداً means ما ضربَ خالداً إلا زيدٌ (Only Zaid hit Khalid.).

b) ما ضربَ إلا خالداً زيدٌ means ما ضربَ زيدٌ إلا خالداً (Zaid hit only Khalid.) (الجرجاني،1984).

3- In restriction between the two objects, the object and the prepositional phrase, and between the adverb of manner and its owner, restriction is attributed to what comes after the restrictive particle إلا : لم أعطِ إلا زيداً كتاباً means "I gave a book to nobody except Zaid.).

The word order لم أعطِ إلا كتاباً زيداً is not correct because the object with agent meaning should come before the object with patient meaning.

a) ما طلبَ إلا من زيدٍ كتاباً. means "He did not ask for a book from anybody except Zaid." ما طلبَ إلا كتاباً من زيدٍ. means "He did not ask Zaid for anything except a book." .(الرازي،1985)

c). ما جاءَ زيدٌ إلا مسرعاً means "When Zaid came, he came only quickly." (القزويني،1980).

4- Restriction between the subject and object :

a) إنما يجيد السباحة حسين (Only Hussein is good at swimming.): The object is restricted to the agent.

b) إنما حسين يجيد السباحة (Hussein is only good at swimming.): The agent is restricted to the object (عتيق،1985).

5- It is not correct in Arabic to make restriction between the verb and the verbal noun which functions as a cognate accusative:

a) ما ضربتُ إلا ضرباً (not correct).

b) The holy verse [32الجاثية]{ما ندري ما الساعة إن نظنُّ إلا ظنّاً} "We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure" involves deletion not restriction; it means ما نظنُّ إلا ظنّاً ضعيفاً (السكاكي،1983).

3.2.6 Agreement and word order

The subject and predicate agree in number and gender if the predicate is an adjective.

a) الطالبُ جالسُ (The pupil is sitting down.).

b) الطالبان جالسان (correct) (The two pupils are sitting down.).

c) الطالبتان جالستان (correct) (The two girl pupils are sitting down.).

Reversing word order would give:

a) جالسان الطالبان (not correct).

b) جالسٌ الطالبان (correct) (Sitting down are the two pupils).

c) جالستان الطالبتان (not correct).

d) جالسة الطالبتان (correct) (Sitting down are the two girl pupils.).

The sentences (b) and (d) are correct because removing agreement in number between subject and verb makes the dual nouns in the two sentences function as the agents of the agentive nouns جالسٌ and جالسة. The agentive nouns جالسٌ or جالسة function like verbs يجلسُ and تجلسُ, respectively. جالسٌ الطالبان has the same meaning of يجلسُ الطالبان .

Some Arabic grammarians accept full agreement in number between the subject and the verbal predicate even if the verb comes before the agent as in قاما الطالبان in stead of قام الطالبان because these grammarians believe that one day Arabic had full agreement in number between verb and

subject. Nowadays, full agreement in number and gender occurs in Arabic if the verb or adjective comes after the subject (1937،مصطفى).

3.2.7 Agency in Arabic

3.2.7.1 Activity of agency in Arabic

The word order of the Arabic sentence depends on the activity of agency; sentences in Arabic consist of acting agents and patients. Each agent should have a patient and vice versa. Each acting agent should exhaust all its patients which should be stringed according to the type of the agent acting upon them (1998 ،بلحبيب).

The Arabic sentence in this sense is a distance of agency activity where the acting agent specifies its patients. The speaker can order the components of the sentence according to the communicative requirements provided that restrictions on word order are observed (1998 ،بلحبيب). Drawing upon the principle of the activity of agency, the Arabic grammarians propose the following rules of word order:

1- The acting agent should precede the patient (1980 ،البطليوسي).

2- The acting agent and patient should not be separated (1998 ،بلحبيب).

3- A weak agent should not be separated from its patient.

4- The agent noun should precede the object.

5- The first (indirect) object should precede the second (direct) object (1980 ،حسان).

6- The acting agent should not be followed immediately by the patient of another acting agent.

a) كان فرساً الرجلُ راكباً (not correct).

b) كان الرجلُ راكباً فرساً (The man was riding a horse.) (بنحمزة، 1984).

7- The verb does not act on the noun preceding it. This noun is not the agent of the verb (الرضي، 1982).

8- Particles of initial status should not be preceded by any backward components (الكفوي،1981).

9- Any part of the relative clause should not precede the relative pronoun (الزجاجي، 340هـ).

10- The adjective should come after the noun (ابن القيم، 751هـ).

11- If a noun is followed by an adjective, an adverb, and a descriptive clause, the adjective should come first, followed by the adverb, then the descriptive clause:

رأيت الرجل الطويل خارجاً من المنزل يحمل حقيب (I saw the tall man going out of the house carrying a bag). .(ابن مالك،672هـ)

12- The appositive should not precede the noun with which it is in apposition.

a) خذ هذا الكتابَ means "Take this book." where هذا and الكتاب are in apposition.

b) خذ الكتابَ هذا means "Take the book, this one." where the demonstrative هذا modifies الكتاب (ابن الأنباري، 1953).

3.2.7.2 The Effect of Category and Agency Strength on Word Order

A strong acting agent can act on its patients with relatively more freedom than a weak acting agent. Grammarians divide acting agents and patients into root acting agents and branch acting agents, root patients and branch patients.

Nouns (or pronouns) in the nominative case can also be categorized in the same way in terms of root and branch. The subject and the agent are the root of nouns or pronouns in the nominative case. The agent and subject are the patients of the verb and front position, respectively. The other nouns in the nominative case are ranked as branch compared to subject and agent. Objects also have order according to the strength of the action of the verb on them. Among objects, first comes the cognate accusative, then the adverb of time, then the adverb of place. The reason for this order of objects is that (adverbs of time and place being adverbial objects) an intransitive verb acts on the cognate accusative more than it does on the adverb of time. The agent of the verb does the cognate accusative during the adverb of time. The agent never does the adverb of time itself. An adverb of time is stronger than an adverb of place because signalling time is part of the verb, but signalling place is external to the verb:

جلسنا جلوساً طويلاً يومَ الخميس على شاطئ البحر (We sat for a long time on Sunday on the sea shore.) (ابن يعيش، 663 ه).

Verbs are the strongest acting agents in Arabic; inflectable verbs are stronger than uninflectable verbs. For this reason the object of an inflectable verb can precede it without strengthening it with the emphatic particle . اللام In this case, the inflectable verb is strong enough to act on its preceding object [البقرة87]{فريقاً كذبتم وفريقاً تقتلون} "so you called some liars and some you slew" (الأنباري، 1957) . If the verb is the acting agent of an adverb of manner, this adverb can come in different positions:

زيدٌ مسرعاً خرج. مسرعاً خرج زيدٌ. خرج زيدٌ مسرعاً. If the acting agent of the adverb of manner is not a verb as in هذا محمدٌ راكباً (This is Mohammad,

riding.) where the acting agent here is the demonstrative pronoun, it is not possible for this adverb to come before this acting agent because, unlike the verb, it is not strong enough to act on the adverb of manner if it comes before this acting agent.

a) هذا راكباً محمدٌ (This, riding is Mohamad.).

b) راكباً هذا محمدٌ (not correct) (بلحبيب،1998).

The adjectival predicate can come before the subject.

a) سلمى رشيقةٌ (Salma is graceful.)

b) رشيقةٌ سلمى (Graceful is Salma.)

If the predicate verb is moved before the subject, the subject becomes the agent of the verb.

a) يأكل زيدٌ (Zaid is eating.).

b) زيدٌ يأكلُ (Zaid, he is eating.) (الزجاجي،340ه).

An abstract acting agent is weaker than a verbally present acting agent. If there is a verb and a noun, two acting agents compete in the sentence: the verb (a verbally present acting agent) and the front position (an abstract acting agent). This difference in strength between the two acting agents makes the structure of the sentence in Arabic "verb + agent" قامَ زيدٌ not زيدٌ قامَ (بلحبيب، 1998).

3.2.8 The adverb of manner

3.2.8.1 Word order between the adverb of manner and its owner

The unmarked word order in Arabic involves the adverb of manner coming after its owner. But the adverb of manner may come before its owner as in جاء راكباً محمدٌ (Riding he came, Mohammad,) in a marked word order. If the owner of the adverb of manner is a prepositional phrase, the adverb must not come before its owner and word order becomes significant.

a) نظرت إليه واقفاً means “I looked at him while he was standing up.”.

b) نظرت واقفاً إليه means “I was standing up when I looked at him.”.

The adverb of manner must come before its owner if its owner is restricted, as in ما جاء ناجحاً إلا خالدٌ which means “Only Khalid was successful.”(الغلاييني،2000) .

The adverb of manner must come after its owner in the following cases:

1- If the adverb is restricted:

ما جاء خالدٌ إلاّ ناجحاً (Khalid was not but successful.).

2- If the owner of the adverb is a genitive "مضاف إليه" :

يعجبني وقوف علي خطيباً (I admire Ali standing as an orator.).

If the owner of the adverb is governed by an original preposition, the adverb does not come before its owner.

a) مررت بسعاد راكبة (correct).

b) مررت راكبة بسعاد (not correct).

If the owner of the adverb is governed by an extra preposition, the adverb of manner must come before its owner.

a) ما جاء راكباً من أحد (Nobody came riding.).

b) ما جاء من أحد راكباً (not correct).

3- If the adverb of manner is a clause connected with الواو , the adverbial clause of manner must come after its owner.

a) جاء عليٌّ والجوُّ حارٌّ (Ali came while the weather was hot.).

c) جاء والجوُّ حارٌّ عليٌّ (not correct).

If the clause is not connected with الواو , both orders are correct.

a) جاء خليل يحمل كتابَه (Khalil came carrying his book.).

d) جاء يحمل كتابه خليل (He came carrying his book, Khalil.) (الغلاييني2000).

3.2.8.2 Word Order between the adverb of manner and its acting agent

In unmarked word order in Arabic the adverb of manner comes after its acting agent. But the adverb of manner may come before its acting agent if the acting agent is:

1- an inflectable verb

a) جاء عليٌ راكباً (Ali came riding.).

b) راكباً جاء عليٌ (Riding, Ali came.).

2- a derivative similar to an inflectable verb, such as the agentive noun

a) خالد منطلقٌ مسرعاً (Khalid is starting quickly.).

b) مسرعاً خالد منطلقٌ (Quickly Khalid is starting.).

If the verb is not inflectable, or if it is a derivative similar to an uninflectable verb, such as an elative, the adverb of manner does not come before its agent.

a) ما أجمل البدر طالعاً (How beautiful the new moon shining is!).

b) طالعاً ما أجمل البدر (not correct)

b) علي أفصح الناس خطيباً (Ali is the most eloquent as an orator.)

c) علي خطيباً أفصح الناس (not correct).

d) كأن علياً مقدماً أسد (Ali coming forward is like a lion.).

e) مقدماً كأن علياً أسدٌ (not correct).

The elative is excluded, as in خالدٌ فقيراً أكرم من خليل غنياً (Khalid being poor is more generous than Khalil being rich,) because the elative acts on the two adverbs (الغلاييني، 2000).

3.2.8.3 Obligatory bringing of the adverb of manner before its acting agent

1- If the adverb occupies a front position:

كيف رجع سليم؟ (How did Saleem return?)

2- If the agent is an elative acting on two adverbs: سعيد ساكتاً خيرٌ منه متكلماً (Sa'id keeping silent is better than himself speaking.).

3- If the acting agent has the meaning of a simile acting on two adverbs:

خالدٌ سعيداً مثله يائساً (Khalid being happy is like himself being desparate.).

If the simile particle is كأن , the adverb does not come before the acting agent, as in كأن خالداً مهرولاً سعيدٌ بطيئاً (Khalid running is like Sa'id walking slowly.). If the acting simile is an inflectable verb or a derivative similar to an inflectable verb, the adverb may come before the acting agent, as in:

a) يشبه خالدٌ ماشياً سعيداً راكباً (Like Sa'id riding is Khalid walking.).

b) خالدٌ ماشياً يشبه سعيداً راكباً (Khalid walking is like Sa'id riding.) (الغلاييني،2000).

The sentence may have more than one adverb for one or more owners as in the holy verse [طه86]{فرجع موسى إلى أهله غضبان أسفا} "So Musa returned to his people wrathful, sorrowing". If the sentence has more than one adverb and more than one owner with similar verb realization, the two adverbs agree with the two owners, as in:

a) جاء خالد وسعيد راكبين (Khalid and Sa'id came both riding.).

b) جاء خالد راكباً وجاء سعيد راكباً (Khalid came riding and Sa'id came riding.).

If the two adverbs are verbally different, they are distinguished without a comma, as in:

a) لقيت سلمى راكبة ماشياً (I walking met Salma riding.).

b) نظرت خليلاً وسعيداً واقفين قاعداً (I sitting down looked at Khalil and Sa'id both standing up.).

c) لقيت سلمى ماشياً راكبة (I walking met Salma riding.).

d) نظرت خليلاً وسعيداً قاعداً واقفين (I sitting down looked at Khalil and Sa'id standing up.). Due to inflection, no vagueness arises. If vagueness of meaning arises, the first adverb should go with the first owner, as in

لقيت خالداً مصعداً منحدراً (I going up met Khalid going down.) (الغلاييني،2000).

3.2.9 كانَ and its Sisters

The strength of agency of "كان and its sisters" is determined by the degree of similarity between this group and the full verb. It is correct to bring the accusative noun of كانَ before its nominative, as in the holy verse {وكانَ حقاً علينا نصرُ المؤمنين}[الروم47] "and helping the believers is ever incumbent on Us". This translation of the meaning of the holy verse does not observe its marked word order. Another translation could be 'and ever incumbent on Us is helping the believers'. It is also correct to bring the accusative noun of كانَ before it, as in خائفاً كانَ زيدٌ (Afraid was Zaid.). It is also possible to bring before كانَ the patient of the verbal clause functioning as the accusative predicate of كانَ, as in the holy verse:

{وأنفسَهم كانوا يظلمون} [الأعراف177] "and are unjust to their own souls". Another translation could be "and to their souls are they unjust".

The normal word order in sentences including كان is that it is followed by its nominative, then its accusative predicate, then the patient of the accusative predicate if this patient is an adverbial object or a prepositional phrase, as in:

a) كان زيدٌ غائباً اليومَ (Zaid was absent today.).

b) كان زيدٌ جالساً في السيارة (Zaid was sitting in the car.).

It is also correct to say:

c) كان غائباً اليومَ زيدٌ (He was absent today, Zaid.).

d) كان اليومَ زيدٌ غائباً (He was today absent, Zaid.).

e) كان في السيارةِ زيدٌ جالساً. (In the car was Zaid, sitting.).

f) كان في السيارةِ جالساً زيدٌ (In the car sitting was Zaid.).

It is also correct to begin the sentence with the adverbial object, as in:

g) اليومَ كان زيدٌ غائباً (Today Zaid was absent.).

h) في السيارة كان زيدٌ جالساً (In the car was Zaid sitting.). But it is not correct to say:

i) كان طعامَك آكلاً زيدٌ (not correct).

j) كان طعامك زيدٌ آكلاً (not correct).

The last two sentences (i) and (j) are not correct because the patient of the accusative predicate of كان does not come immediately after it unless this patient is an adverbial object or a prepositional phrase.

The occurrence of prepositional phrases in different places in the sentence serves meaning; in the holy verse {لم يكن له كفؤاً أحد}[الإخلاص4] "And none is like Him", the prepositional phrase له is the focus of interest, so it is brought forward immediately after يكن .

The word كفؤاً comes after له in importance, so له is moved forward before the nominative أحد of يكن. Another translation would be "And like Him is none" (ابن أبي الربيع1986).

The flexibility of word order in sentences including كانَ is attributed to considering the nominative of كان as the agent of the full verb, and the

accusative predicate of كـان as the patient (object) of a transitive verb (ابن الدهان،1988).

The similarity between كـانَ and the full verb makes it possible for the accusative predicate of كـانَ to come before it. So مسروراً كـانَ زيدٌ (Happy was Zaid.) is similar to عمراً زارَ زيدٌ (Umar, Zaid visited.). But the nominative of كـانَ does not come before it because this nominative is like the agent of the full verb which does not come before the verb زيدٌ كانَ مسروراً (not correct) (ابن الدهان،1988).

Concerning ليسَ , grammarians of the Koufa school do not accept bringing its accusative predicate before it because ليسَ , being an uninflectable noun, is a weak acting agent (مصطفى،1937). But Basra school grammarians accept to bring the accusative predicate of ليسَ before it because ليسَ is inflectable for number and gender (though not fully inflectable). The grammarians of the two schools do not reject bringing the accusative predicate of ليسَ before its nominative, as in ليسَ حارّاً الطقسُ (Not hot is the weather.).

a) حاراً ليسَ الطقسُ : Koufa School (not correct).

b) حاراً ليسَ الطقسُ : Basra School (Hot is not the weather.) (correct).

c) ليسَ حارّاً الطقسُ : Both schools (Not hot is the eather.) (correct) (بلحبيب،1998).

ليس comes between كـانَ and ما which has the same function of ليسَ but differs in the strength of agency. ليسَ is weaker than كـانَ but stronger than ما in the strength of agency. So it is not correct to bring the accusative predicate of ما before its nominative, as in:

ما حارّاً الطقسُ (not correct) (الأنباري، 1957).

كانَ and its sisters do not come before any component of the sentence if this component is entitled of front position. For example, من في البيت ؟ (Who is at home?) becomes من كان في البيت ؟ (Who was at home?) not كانَ من في البيت ؟ because the addressee may mistake the interrogative noun من for a relative pronoun. In this case, the question is mistaken for a statement (two different speech acts) (محمد حماسة،1982).

3.2.10 إنَّ and its Sisters

The nominative of إنَّ does not come before it or its accusative predicate unless the nominative is an adverbial phrase or a prepositional phrase.

a) إن حارٌّ الطقسَ (not correct).

b) إنَّ في البيتِ زيداً (Surely at home is Zaid.) (correct).

c) إن تحتَ الشَّجرةِ زيداً (Surely under the tree is Zaid.) (correct).

The unmarked word order of the accusative predicate of إنَّ coming before its nominative demonstrates the difference between إنَّ and the full verb. The order of the accusative predicate before the nominative as in إنَّ زيداً قادمٌ (Surely Zaid is coming.) is like زارَ زيداً صديقهُ (Zaid's friend visited him,) where the object زيداً which is in the accusative case should come before صديقُه which is in the nominative case. It is not correct to say زارَ صديقُهُ زيداً because the connected pronoun in صديقُهُ refers to زيداً which comes after this connected pronoun in status and occurrence; it is not correct for the co-referent to come after the pronoun in status and occurrence. زارَ زيداً صديقُهُ is correct because the connected pronoun in

صديقُهُ refers to the noun زيداً which comes before the pronoun in occurrence, but after it in status. إنَّ قادمٌ زيداً is not correct because the covert pronoun (he) of قادمٌ refers to زيداً which comes after the pronoun in occurrence and status (الجرجاني، 1982).

إنَّ and its sisters are entitled of front position. So their accusative predicate, nominative, and any of the patients of their accusative or nominative do not come before them.

It is not correct to say اليومَ إنَّ زيداً مريضٌ because اليومَ is the patient of مريضٌ which is the nominative of إنَّ and should not come before إنَّ being one of its patients. But the patient of the predicate can come before the nominative if this patient is an adverbial or prepositional phrase إن اليوم زيداً مريضٌ (Surely today Zaid is ill,) or إن زيداً اليومَ مريضٌ (Surely Zaid today is ill.). The prepositional or adverbial phrases are related to a deleted predicate as in the holy verse:

{قالوا يا موسى إن فيها قوماً جبارين}[المائدة22] "They said: O Musa! surely there is a strong race in it" which means إن قوماً جبارين موجودون فيها. The patient of the predicate must also be brought forward to come after إن if this patient is connected to the emphatic لام, as in the holy verse:

{إن في ذلك لعبرةً لأولي الألباب}[آل عمران13] "most surely there is a lesson in this for those who have sight" which means إن عبرةً لأولي الألباب موجودةٌ في ذلك. The word order إن لعبرةً في ذلك is not correct because the two emphatic articles إنَّ and لام come after each other. The predicate of these particles is also brought forward to avoid incorrect co-reference.

a) إن في الدار صاحبها (Surely, in the house is its owner.).

b) إن صاحبها في الدار (not correct).

Sentence (b) is not correct because the connected pronoun is co-referential with a noun that comes after it in occurrence and status. But bringing the patient of the predicate before it is always possible regardless of what the patient is, as in:

a) إنك في المدرسة تتعلم (Surely at school you are learning.).

b) إنك تتعلمُ في المدرسة (Surely you are learning at school.) (الغلاييني،2000).

If a particle entitled of front position, such as the conditional مـن , is used after إنَّ, a glorifying pronoun is needed to distinguish between condition and relative clause modificatioin, as in the holy verse:

{إ نَّه من يتَّق ويصبر فإنَّ اللهَ لا يضيعُ أجرَ المحسنين}[يوسف90] "surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good". The sentence كأن العلم نور (Surely like light is knowledge.) is originally إن العلم كالنور (Surely knowledge is like light.); the letter كاف is brought forward to emphasize the simile (الغلاييني،2000).

3.2.11 ظنَّ and its Sisters

Members of this group function only if they come in front position, as in ظننتُ زيداً جالساً (I thought that Zaid was sitting down.). But they do not function if they come in final position, as in زيدٌ جالسٌ ظننتُ (Zaid was sitting, I thought.).

Their function becomes optional if they come in medial position:

a) زيداً ظننتُ جالساً (Zaid, I thought he was sitting down.).

b) زيدٌ ظننتُ جالسٌ (Zaid, I thought, was sitting down.).

If the members of this group come in front position, they signal the speaker's emphasis. If they do not come in front position, they signal less emphasis, and so they do not function. If they are moved back from front position, the first part of the sentence becomes outside the domain of doubt. This also justifies abolishing their function because they signal an after thought (الأنباري، 1957).

3.2.12 Derivatives

3.2.12.1 Derivatives as acting agents in Arabic

The verb in Arabic is the head acting agent in word order. But there are Arabic sentences that do not have a verb. The verb can also be replaced by a derivative connected to a particle. The more similar to the verb a derivative is, the stronger it becomes as an acting agent affecting word order. For example, the active participle, the passive participle, and the verbal noun become stronger as acting agents if they are combined with particles that make them closer to the verb, such as:

1- the interrogative particle: أراكبٌ زيدٌ فرساً؟ (Is Zaid riding a horse?).

2- the negative particle: ما راكبٌ زيدٌ فرساً (Zaid is not riding a horse.).

3- the definite article ال, as in جاءَ الرّاكبُ فرساً (He came who was riding a horse.).

The active participle becomes weak in the strength of agency if it is used with an elative, as in كان المالك أغنى من مستأجر البيت (The owner was richer than the tenant of the house.). This weakness is due to using the preposition من before the active participle مستأجر which makes it less similar to the verb, being more similar to an adjunct (مصطفى، 1937).

It is correct to bring forward the patient of the agentive noun before it as in أنت الخيرَ فاعلٌ. It is not correct to do so in the following cases:

1- If the agentive noun is connected to the definite article ال :

a) هذا الزائرُ سعيداً (This is the visitor visiting Sa'id.).

b) هذا سعيداً الزائرُ (not correct).

2- If the agentive noun is a genitive:

a) هذا ولد زائرِ سعيداً (This is the son of the visitor visiting Sa'id.).

b) هذا ولد سعيداً زائرِ (not correct).

3-If the agentive noun is governed by a true (not redundant) preposition:

a) سلمت على زائرِ علياً (I shook hands with the visitor visiting Ali.).

b) سلمت على علياً زائرِ (not correct).

But it is correct to bring the patient of the agentive noun before it if the agentive noun is governed by a redundant preposition, as in

ليس سعيدٌ بسابق خالداً or ليس سعيد خالداً بسابق (Sa'id has not exceeded Khalid.) (الغلاييني، 2000).

3.2.12.2 The active participle and word order

The active participle in Arabic has the same function of the verb in word order.

a) زيدٌ زائرٌ عمراً (Zaid, he is visiting Umar.).

c) زيدٌ عمراً زائرٌ (Zaid, he is visiting Umar.).

d) عمراًزيدٌ زائرٌ (Umar,Zaid is visiting.).

e) عمراً زيدٌ الزائرُ (not correct).

All these sentences except (e) are correct because the active participle is derived from the verb and similar to it in the strength of the activity of agency. Sentence (e) is not correct because it is wrong to bring عمراً , being part of the relative clause, before زيدٌ , being the head noun. The correct order is زيدٌ الزائرُ عمراً (Zaid who is visiting Umar). This structure lacks a predicate; It consists of a subject زيدٌ and a relative clause الزائرُ عمراً (بلحبيب،1998).

3.2.12.3 The semi-active participle

The semi-active participle comes after the active participle in the degree of the strength of agency because it is less similar to the verb than the active participle. Unlike the active participle, the semi-active participle does not signal future time, as in:

a) زيدٌ زائرٌ عمراً غداً (Zaid is visiting Umar tomorrow.).

b) زيدٌ حسنٌ وجههُ غداً (not correct) (الخوارزمي،1990).

For this reason, the patient of the semi-active participle does not come before it, as in:

a) زيدٌ وجههُ حسنٌ (not correct).

b) زيدٌ حسنٌ وجههُ (Zaid, his face is beautiful.) (ابن هشام،1979).

3.2.12.4 The verbal noun

The verbal noun functions like the verb in word order, but it is weaker than the verb in the strength of agency. It is correct to say:

أدهشتني زيارةُ زيدٍ عمراً (Zaid's visit to Umar amazed me,) but it is not correct to move forward زيدٍ or عمراً before زيارةُ. Nor is it correct to move عمراً which is the patient of زيارة before زيدٍ which is the agent of the verbal noun زيارةُ because the adjunct زيارةُ and the genitive زيدٍ will be separated (السكاكي، 1982).

Being weaker than the verb in the strength of agency, derivatives need an intensifier like the emphatic لام connected to the patient of the derivative to strengthen the action of its acting agent as in the holy verse:

{وهو الحقُّ مصدِّقاً لما معهم}[البقرة9] "while it is the truth verifying that which they have", or {فعّالٌ لما يريد}[البروج16] "The great doer of what He will".

3.2.13 Front position

3.2.13.1 Front position in the Arabic sentence

Front position is related to the priority of occurrence. What comes in the front position in the Arabic sentence is a group of nouns and particles which acquire meaning from what follows them. These nouns and particles should come in front position because they decide the speech act. If these nouns and particles do not come in the front position, the addressee will mistake the meaning of the sentence for a statement and assign the meaning of these nouns or pronouns to what comes next. The nouns and pronouns which come in front position are those which signal negation, emphasis, interrogation, prohibition, wish, suggestion, motivation, swearing, condition, exclamation, the vocative case, in addition to "إن and its sisters". These nouns and particles should come in front position because the speaker's interest is focused on them (الرضي، 1982).

The interrogative noun in Arabic must be preceded by its adjunct as in كتابُ من تقرأ ؟ (Whose book are you reading?), the preposition acting on the interrogative noun بمـاذا تكتـب ؟ (What are you writing with?), or the adjunct of the interrogative noun بقلمِ من كتبتَ ؟ (Whose pen did you write with?) .(سيبويه، 1977).

If the verb ظـنّ or any member of its group comes before these nouns and particles entitled of front position, the function of these verbs is abolished. So ما زيدٌ قائماً (Zaid is not standing up,) becomes ظننتُ ما زيدٌ قائمٌ (I thought that Zaid was not standing up.) (ابن هشام، 1963).

What comes after these nouns and particles entitled of front position does not act on what comes before them. It is not correct to say:
محمداً كيفَ ضرَبتَهُ ؟ because محمداً is not an object of a deleted verb ضربتَ . The correct structure of this sentence is محمدٌ كيف ضربتَهُ (Mohammad, how did you hit him?) where "Mohammad" and "him" are co-referential (بلحبيب، 1998).

3.2.13.2 Bringing the Predicate to Front Position (Extraposition)

The subject must be postponed until the end of the sentence and the predicate must come in front position in the following situations:

1- If the predicate is one of the nouns or particles entitled of occupying front position, such as the interrogative place adverbial particle as in: أين زيدٌ ؟ (Where is Zaid?) or the interrogative adverbial particle of manner كيف زيدٌ ؟ (How is Zaid.) (ابن الربيع،1986) .

2- If the predicate is an adjunct to a genitive which must come in front position as in كتـابُ أيِّ طالبٍ سقط ؟ (The book of which pupil fell down?).

3- If the predicate is preceded by the emphatic initial لام as in لمريضٌ زيدٌ (Certainly ill is Zaid.) (الأزهري، 1312هـ).

4- If the predicate is a clause including a component entitled of front position, this component should come in front position in the clause, as in زيدٌ من أبوه ؟ (Zaid, who is his father?) not أبوه من زيدٌ ؟ because زيد comes after the co-referential pronoun in status and occurrence (الرضي، 1982).

5- If the predicate is a non-signalling indefinite as in في الدار رجل or عندك ضيف. If this predicate is not put in front position, it may be mistaken for a modifier and that the predicate of the sentence will follow.

6- If the subject is connected to a pronoun which is co-referential with an element in the predicate as in في الدار صاحبها in stead of صاحبها في الدار which involves a pronoun co-referential with a noun occurring after the pronoun in occurrence and status (الغلاييني، 2000).

3.2.13.3 Using the initial لام with the nominative of إنَّ

This لام is entitled of front position. Because it is emphatic like إنَّ, this لام should be moved backward to come with the accusative noun of إنَّ. Because the accusative noun comes immediately after إنَّ, this لام should be moved back to come with the nominative predicate of إنَّ. This happens to avoid the occurrence of the two emphatic particles, إنَّ and اللام, in the same position. If إنَّ is separated from its accusative noun with an adverb of place, it becomes correct to use اللام with the accusative noun of إنَّ as in إنَّ في الدار لزيداً (Surely at home is Zaid,), or as in the holy verse

[آل عمران49]{إنَّ في ذلك لآيـة} "most surely there is a sign in this for you" (ابن الأنباري، 1953).

3.2.13.4 Bringing the object forward

The object should be brought forward if it is entitled of front position in the following way:

A- interrogation, as in the holy verse" [غافر81]{فأيَّ آياتِ اللهَ تنكرون} "which then of Allah's signs will you deny؟"

B- condition: من تساعد أساعد (Whom you help I will help.).

C- being an adjunct to a genitive signalling condition or interrogation, as in كتابَ أيِّ طالبٍ أخذتَ ؟ (The book of which pupil did you take?). The interrogative noun is not brought forward if it is intended to signal certainty, as in فعلت كذا وكذا . فعلت ماذا؟ (I did so and so. You did what?) (ابن عقيل، 1980).

D- if the object is the patient of a verb which answers أما , and there is no other pre-posed patient answer, as in the holy verse:

[الضحى9]{فأما اليتيم فلا تقهر} "Therefore, as for the orphan, do not oppress (him)". If أما is separated from its answer, the object should not be brought forward, as in أما اليوم فافعل ما بدا لك (As for today, do whatever you like.) (الغلاييني،2000).

The object is brought forward in passive voice in order to delete the agent of the verb. This deletion takes place for the following considerations:

A- Verbal considerations

1-Economy of words: The agent is signalled by context, as in the holy verse {قل إني أمرتُ أن أعبد الله مخلصاً له الدين}[الزمر11] "Say: I am commanded that I should serve Allah, being sincere to Him in obedience".

2-Phonological considerations: من طابت سريرته حمدت سيرتُه This sentence means حمد الناسُ سيرتَه (He who is good in secret will be praised in public.). The active form does not rhyme with the passive form in this Arabic proverb.

3- Continuity of sense:

قام الجنود الإسرائيليون بقتل تلميذين فلسطينيين. قتل التلميذان وهما ذاهبان إلى المدرسة (The Israeli soldiers killed two Palestinian pupils. The two Palestinians were killed while they were going to school.)

B- Semantic considerations:

1- The agent is part of the given information to the addressee, as in the holy verse" {وخلق الإنسانُ من عجل}[الأنبياء37] "Man is created of haste" which means خلق الله الإنسان من عجل.

2- The agent is not known to the speaker, as in سرقت حقيبتي (My bag was stolen.). سرق السارق حقيبتي (The thief stole my bag.) involves redundancy and low informativity.

3- The speaker's intention is to conceal the agent, as in تُصدق بألف دينار (Half a dinar was spent as almsgiving.).

4- The speaker's intention is to glorify the agent by not mentioning it in degrading situations, as in خُلقَ الخنزيرُ (The pig was created.).

5- The speaker’s intention is to look down upon the agent by ignoring it, as in يذلُّ ويهانُ فلا يغضب (He is oppressed but does not become angry.).

6- The speaker’s fear of the agent or fear for it as in قُتِلَ الحارسُ (The guard was killed.)

7- The agent is not an important part of the message, as in:
ستقرأ الأخبار الساعة السادسة (The news will be read at seven o’clock.) (عتيق،1985).

Active sentences change into passive sentences if the verb is transitive, or transitive through a preposition أحسن فيحسن إليك (Do good and you would be done by.). An intransitive verb changes into passive voice if the sentence contains a cognate accusative قرئ قراءةٌ صامتة (Silent reading was done.), or an adverbial object جلس تحت الشجرة (The tree was sat under.).

Arabic, like English, has mid-voice in verbs of enablement.

a) Active voice كسرتُ الزجاجَ (I broke the glass.).

b) Passive voice كُسرَ الزجاجُ (The glass was broken.).

c) Mid voice انكسرَ الزجاجُ (The glass broke.) (الغلاييني،2000).

3.2.13.5 Occupying front position for semantic considerations

1- Creating suspense: عينان لا تمسهما النار (Two eyes will not be touched by the fire.)

2- Signalling joy: ناجح أخوك (Successful is your brother.).

3- Signalling bad tidings: الخسائر في جيش العدو كبيرة (Casaulties in the army of the enemy were big.).

4- The element in front position is deniable:

[مريم46]{أراغبٌ أنت عن آلهتي يا إبراهيم؟}“Do you dislike my gods, O Ibrahim?” in stead of أأنت راغب؟ .

5-Signalling general negation: كل قوي لا يهزم (Every strong is not defeated.).

6- Signalling a negated generalization:

ما كل ما يتمنى المرء يدركه   تجري الرياح بما لا تشتهي السفن

(Not every thing one wishes he can get.).

7- Strengthening a proposition: [المؤمنون59]{والذين هم بربهم لا يشركون} “And those who do not associate with their Lord”.

8- Specifying the element in front position: ما أنا قلت هذا means “I did not say it; it was said by some one else.” So, it is not correct to say ما أنا قلت هذا ولا غيري, but it is correct to say ما قلت هذا ولا غيري (I did not say this, nor did anyone else.). The adverb can be specified, as in ماشياً وصلت (Walking I came.)

9- Restriction to the element in front position: [آل عمران189]{ولله ملك السماوات والأرض}“And Allah's is the kingdom of the heavens and the earth”

10- Emotional consideration: ليلى كلمت (To Laila I spoke.).

11- Consistency between interlocutors :

من كلمتَ؟ أحمداً كلمتُ (Whom did you talk to? To Ahmad I talked.).

12- Signalling that the element in front position is a pre-posed predicate:

[البقرة36]{ولكم في الأرض مستقر ومتاع إلى حين} “and there is for you in the earth an abode and a provision for a time”. If the holy verse were ومستقر لكم the addressee would mistake لكم for an adjective and that the predicate would follow because the indefinite noun مستقر needs an adjective more than a predicate (عتيق، 1985).

3.2.13.6 Definiteness and front position in Arabic

The subject of the sentence in Arabic should be definite, as in:

محمد رسول الله. It is not correct to say رجلٌ في بيتنا in stead of في بيتنا رجل which does not have marked word order. So في بيتنا رجل , being unmarked, should be translated into an unmarked word order in English "A man is in our house," not "In our house is a man.". It is not correct to begin the Arabic sentence with a subject which is totally indefinite, but it is correct to begin it with a signalling indefinite. An indefinite noun can be signalling in the following ways:

1- Being an adjunct verbally, as in خمسُ صلواتٍ كتبهن الله (Five prayers were assigned by God,) or semantically as in كلٌّ يموت (All will die,) which means كل أحد يموت.

2- Modification:

a) Verbally present modification as in the holy verse :

{ولعبد مؤمن خير من مشرك}[البقرة221] "and certainly a believing servant is better than an idolater".

b)Verbally deleted modification, as أمر أتى بك which means أمر عظيم أتى بك (A great matter brought you.).

c) Semantic modification as in رجيل في بيتنا which means رجل صغير في بيتنا (A small man is in our house.) where modification is signalled by diminution.

3- If the predicate is

a) an adverbial phrase, as in the holy verse [76يوسف]{وفوق كل ذي علم عليم} "and above every one possessed of knowledge is the All-knowing one".

b) a prepositional phrase as in the holy verse [38الرعد]{لكل أجل كتاب} "for every term there is an appointment".

4- If the subject comes after interrogation, as in the holy verse:

[60النمل]{أإله مع الله؟} "Is there a god with Allah?", or negation, as in ما أحد عندنا (There is nobody with us.).

5- If the subject is grammatically functional, as in:

إعطاء قرشاً في سبيل العلم ينهض بالأمة (Giving a piaster in the cause of knowledge improves the nation.).

6- Particles which occupy front position, as in من مجتهد؟ (Who is hardworking?)

7-If the subject signals supplication, as in the holy verse:

[1المطففين]{ويل للمطففين} "Woe to the defrauders".

8- If the subject is a modifier replacing the head noun, as in:

عالم خير من جاهل which means رجل عالم خير من رجل جاهل (A man possessing knowledge is better than an ignorant one.).

9-If the subject occupies the front position of an adverbial clause as in

وصلت وبائعٌ في الطريق (I arrived when there was a seller in the street.)

10-If the subject has coordination with a definite noun as in رجل وخالد في البيت(A man and Khalid are in the house.), or خالد ورجل في البيت (Khalid and a man are in the house.)

11-If the subject has coordination with a modified indefinite, as in فقر وصحة جيدة خير من غنى يصحبه مرض(Poverty with good health is better than richness with illness.)

12-If the subject signals any individual of the species, not a specific individual, as in تفاحة خير من هذا الطعام (An apple is better than this food.)

13-If the subject is the answer to a question, as in من عندك؟ رجلٌ (Who is with you? A man.) (الغلاييني،2000) .

It is not correct to begin the Arabic sentence with an indefinite subject even if it is modified with a redundant modifier because the indefinite subject remains a non-signalling indefinite.

So it is not correct to say رجل من الناس عندنا , but it is correct to say رجل من المدينة عندنا (A man from the city is with us.) (الغلاييني،2000).

If the predicate is a clause, this clause should incorporate an element that connects this clause to the subject. This connecting element can be:

a) an overt pronoun, as in محمد أبوه مريض (Mohammad, his father is ill.).

b) a covert pronoun, as in الطيور تغرد (Birds sing.).

c) a deleted pronoun, as in البرتقال، الكيلو بدينار (Oranges, a kilo of them is one dinar.) which means الكيلو منها.

d) a demonstrative, as in the holy verse {ولباس التقوى ذلك خير}[الأعراف26] "and clothing that guards (against evil), that is the best".

e) a repeated subject as in the holy verse {الحاقة ما الحاقة}[الحاقة1،2] "The sure calamity! What is the sure calamity!"، or a repeated subject by a more general term, as in سعيد نعم الرجل (Sa'id is a good man.).

If the predicate clause has the same meaning of the subject, no connectors are needed as in the holy verse {قل هو الله أحد}[الإخلاص1] "Say: He, Allah, is One" (الغلاييني،2000).

3.2.14 Emphasis in Arabic

3.2.14.1 Tools of Propositional Emphasis

1- إن as in إنَّ الطقس جميلٌ (Surely the weather is fine,) which equals repeating الطقسُ جميلٌ twice. إن الطقسَ لجميلٌ (Most surely the weather is fine,) equals repeating الطقسُ جميلٌ three times.

2- The initial emphatic لام, as in the holy verse {إن ربي لسميعُ الدعاء }[ابراهيم39] "most surely my Lord is the Hearer of prayer", or {وإنك لعلى خلقٍ عظيم}[القلم4] "And most surely you conform (yourself) to sublime morality".

3- أما as in أما زيدٌ فمريضٌ (As for Zaid, he is ill,) where أما is explanatory.

4- The letter سين with the present tense to signal future meaning, as in the holy verse {سيصلى ناراً ذاتَ لهب}[المسد3] "He shall soon burn in fire that flames" (عتيق، 1985).

5- قد as in the holy verse {قد أفلحَ المؤمنون الذين هم في صلاتهم خاشعون}[المؤمنون1] "Successful indeed are the believers who are humble in their prayers".

6- The separative pronoun which signals that what comes after the subject is the predicate and not an adjective, as in محمدٌ هو النبي (Mohammad is surely the prophet.).

7- Swearing, as in the holy verse:
{تالله لأكيدنَّ لأصنامِكم بعد أن تولوا مدبرين}[الأنبياء57] "And, by Allah! I will certainly do something against your idols after you go away, turning back".

8- The strong and weak emphatic نون, as in ليكتبَنَّ كل طالبٍ درسَه (Each student must write his/her lesson indeed.) and ليكتُبَنْ كل طالب درسَه (Each student must write his/her lesson.), respectively.

9- The glorifying pronoun: This pronoun creates suspense by beginning a proposition with unknown information to which the speaker assigns great importance when it is revealed, as in هي الأيام دول (It is days that are cyclic.) (المراغي،1980).

10- The words نعم، بئس، حبذا where praise is done twice. The unmarked order is حبذا زهيرٌ رجلاً (Zuhair is a good man.) which means حبذا الرجل زهير (The good man is Zuhair.). It is correct to say حبذا رجلاً زهيرٌ, but it is not correct to bring any component of the sentence before حبذا (الغلاييني،2000).

11- Expressing the future time by a past tense verb, as in the holy verse:

[الأعراف44]{ونادى أصحاب الجنة أصحاب النار} "And the dwellers of the garden will call out to the inmates of the fire".

12- Using the agentive noun in stead of the verb, as in the holy verse: [الذاريات6]{إن الدين لواقع} "And the judgment must most surely come about." where واقع is used in stead of يقع, or using the passive participle in stead of the verb, as in the holy verse [هود103]{ذلك يوم مجموع له الناس} "this is a day on which the people shall be gathered together" where مجموع is used in stead of يجمع .

13- Inversion of agent and patient, as in اخترق الثوب المسمار (The dress pierced the nail,) or أدخلت القلنسوة في الرأس (I put the hat in the head.).

14- Domination of an element over another.

A- Domination of the masculine over the feminine, as in the holy verse: [التحريم12]{وكانت من القانتين} "and she was of the obedient ones". Mariam is considered one of the men to signal higher status for men.

B- Domination of the majority over the minority, as in the holy verse:

[الحجر30]{فسجد الملائكة كلهم أجمعون إلا إبليس} "So the angels made obeisance, all of them together but Iblis (did it not)" although Satan is not one of the angels.

C- Domination of meaning over speech, as in the holy verse:

[النمل55]{بل أنتم قوماً تجهلون} "Nay, you are a people who act ignorantly" in stead of يجهلون which modifies قوماً .

D- Domination of the third person over the second أنت وعلي كنتما غائبين (You and Ali were both absent.) in stead of غائِبَيْن which is inflected for the dual.

E- Domination of one element of a pair over the other, as in الأبوين (father and mother) and القمرين (the sun and the moon).

15- The appositive, as in قرأت الكتابَ نصفه (I read the book, half of it.).

16- Shifting to another speech act, as in the holy verse

[هود54]{قال إني أشهد الله واشهدوا أني بريءٌ مما تشركون من دونه} "He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate with Allah" in stead of saying وأشهدكم to avoid equating the two kinds of witnesses.

17- Mentioning the specific after the general, as in the holy verse:
[البقرة98]{من كان عدواً لله وملائكته ورسله وجبريل وميكائيل فإن الله عدو للكافرين} "Whoever is the enemy of Allah and His angels and His messengers and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers". The two angels are mentioned in specific to emphasize their special importance.

18- Repetition, as in the holy verse:

[التكاثر3،4]{كلا سوف تعلمون، ثم كلا سوف تعلمون} "Nay! you shall soon know Nay! Nay! you shall soon know".

19-Tag expressions, as in the holy verse:

[الإسراء81]{جاء الحق وزهق الباطل إن الباطل كان زهوقاً}"And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing thing.".

20- Mentioning the sense organ, as in ذقته بلساني (I tasted it with my tongue.) وطئته بقدمي (I trod it with my foot.), or رأيته بعيني (I saw it/him with my eye.) to signal that some thing is not unattainable.

21- Deep elaboration:

وإن صخراً لتأتم الهداة به   كأنه علم في رأسه نار

(Most surely Sakhr is a guide for people who know their way; he is like a flag with fire on the top.).

22- Abstraction: Extracting an entity from another one which is strongly connected to a certain description, as in the holy verse:

[فصلت28]{لهم فيها دار الخلد} "for them therein shall be the house of long abiding" where another home is extracted from the hell to signal how horrible the hell is. Abstraction also occurs when the poet addresses himself by extracting another character.

ودع هريرة إن الركب مرتحل   وهل تطيق وداعاً أيها الرجل؟

(Can you endure farewell, man?).

23- Emphasizing praise by what seems to be satire, as in:

ولا عيب فيهم غير أن سيوفهم بهن فلول من قراع الكتائب

(They don't have any defects, but their swords are blunt because of severe fighting.).

24- Emphasizing satire by what seems to be praise:

زيد لا خير فيه إلا أنه يتصدق بما يسرق (There is nothing good a bout Zaid except his almsgiving from what he steals.) (المراغي،1980).

24- Extra particles:

- إن as in ما إن قبلتُ ضيماً (Surely I didn't stand oppression.).
- ما as in جئتُ لأمرٍ ما which means ما جئتُ إلا لأمر (Surely I came for some thing.) (عتيق،1985) .
- لا as in the holy verse [الواقعة75]{فلا أقسم بمواقع النجوم} "But nay! I swear by the falling of stars" which means أقسم بمواقع النجوم.
- من as in ما جاءنا من أحد which means ما جاءنا أيٌّ أحد (Nobody came to us at all.)
- الباء as in وما أنا بالمصدق فيك قولاً (I do not believe about you any saying.).
- Particles used for drawing attention, such as ألا as in the holy verse [يونس62]{ألا إن أولياء الله لا خوفٌ عليهم ولا هم يحزنون}"Now surely the friends of Allah-- they shall have no fear nor shall they grieve." (عتيق،1985).
- قد: This particle is emphatic if it is used with a past tense verb. قد signals little quantity if it is used with the present tense verb قد

ينجح الكسول (The lazy may succeed.). قد is emphatic with the present tense verb if emphasis is understood from context, as in the holy verse

{قد يعلم الله ما أنتم عليه}[النور64] "He knows indeed that to which you are conforming yourselves".

• Semantic expression, such as the holy verse {إنهم يرونه بعيداً ونراه قريباً}[المعارج6] "Surely they think it to be far off And We see it nigh).

Remoteness in Arabic signals unattainability whereas proximity signals attainability.

• ظن may be used to mean اعتقد if this meaning is signalled by context, as in the holy verse {الذين يظنون أنهم ملاقوا ربِّهم}[البقرة46] "Who know that they shall meet their Lord" (الغلاييني، 2000).

3.2.14.2 Internal Emphasis in Arabic

1- Verbal (repetitive) emphasis by repeating the emphasized noun or its synonym, as in جاء علي علي (Ali Ali came,) جئت أنت (You you came.) and أتى وصل علي (Ali came arrived.).

2-Semantic emphasis by using نفس ، عين ، جميع ، كلا ، كلتا ، عامة as adjuncts to a genitive pronoun co-referential with the emphasized noun, as in رأيت الرجل نفسه (I saw the man himself.). The words نفس and عين are used to exclude the possibility of a mistaken entity. The words عامةand كلهم are used to signal inclusion. It is correct to say بعت الحصان كله (I sold all the horse.) to mean, for example, that the saddle of the horse is also sold; the horse in this sense is separable. But it is not correct to say جاء علي كله because Ali is inseparable. It also correct to say جاء الرجلان كلاهما (I saw both men.), but it is not correct to say اختصم الرجلان كلاهما (The two men argued each other.) because the verb includes both parties by default in

order to take place. The sentence جـاء القوم جميعهم is emphatic (All the people came.). But جـاء القوم جميعـاً (The people came together.) is not emphatic because جميعـاً is an adverb of manner as it is not connected to a pronoun co-referential with the emphasized noun (2000 ،الغلاييني).

Emphasis can be made stronger by using أجمـع for the masculine and جمعاء for the feminine as in the holy verse:

[الحجـر30]{فسـجد الملائكـة كلهـم أجمعـون} "So the angels made obeisance, all of them together".

It is necessary to emphasize the connected pronoun with a separate pronoun before emphasizing the connected pronoun with نفـس or عين, as in جئـت أنـا نفسـي (I myself came.). If the connected pronoun is in the accusative case or governed by a preposition, emphasizing the connected pronoun with a separate pronoun is not necessary, as in رأيـتهم أنفسَـهم (I saw them themselves.), or نظرتُ إليهم أنفسِهم (I looked at them themselves.).

It is not correct to emphasize the noun with a pronoun. So it is not correct to say جـاء علـي هـو, but it is correct to emphasize the pronoun with a pronoun or with نقس , as in جئت أنا نفسي (I myself came.). It is correct for نفس and عـين to come with البـاء as in جـاء علـي بنفسـه (Ali himself came.) (الغلاييني،2000).

3.2.15 Markedness in Arabic

3.2.15.1 Marked propositional meaning

The unmarked meaning of a proposition is to inform the addressee. A proposition also has the following marked meanings:

1- Signalling vulnerability as in the holy verse:

[مريم4]{قال ربِّ إنّي وهن العظم مني واشتعل الرأسُ شيباً} "He said: My Lord! surely my bones are weakened and my head flares with hoariness".

2- Appealing for mercy or amnesty, as in:

وأنتَ للعفو أهلُ   أتيتُ جرماً شنيعاً (I committed a big crime.).

3- Signalling motivation, as in:

وما نيل المطالب بالتمني   ولكن تؤخذ الدنيا غلابا

(Quests are not realized by wishful thinking.).

4- Signalling expletion, as in وددتك عندنا (I wish you were with us.).

5- Command, as in [البقرة228]{والمطلقات يتربصن بأنفسهن ثلاثة قروء} "And the divorced women should keep themselves in waiting for three courses".

6-Prohibition, as in [الواقعة79]{لا يمسه إلا المطهرون} "None shall touch it save the purified ones".

7- Praying, as in عفا الله عنه (May God forgive him.).

8- Threat, as in [الشعراء227]{وسيعلم الذين ظلموا أي منقلب ينقلبون} "and they who act unjustly shall know to what final place of turning they shall turn back".

9- Promise, as in [فصلت53]{سنريهم آياتنا في الآفاق} "We will soon show them Our signs in the Universe" (عتيق، 1985).

3.2.15.2 Marked command

The unmarked meaning of a command involves a superior addressing an inferior to carry out a certain action using the conventional tools of

command in Arabic (عتيق، 1985) . If the addressee is not inferior to the speaker, a command signals marked meaning, as in the following ways:

1- Supplication: If the inferior addresses the superior, as in the holy verse [آل عمران16]{فاغفر لنا ذنوبنا}"therefore forgive us our faults". In رحمه الله (May God bless him!), the statement has the meaning of a command اللهم ارحمهwhich signals supplication because the inferior addresses the superior (الغلاييني، 2000).

2- Request: The interlocutors are equal, as in أعطني كتابك (Give me your book.).

3- Wish: The speaker is wishful for something impossible or unattainable.

ألا أيها الليل الطويل ألا انجلِ بصبحٍ وما الإصباح منك بأمثلِ

(O, long night! Will you give way to morning?).

4- Giving advice: ابتعد عن التدخين (You should not smoke.)

5- Signalling choice between two objects, as in خذ قميصاً أو معطفاً (Take a shirt or a coat.).

6- Equation between doing the action and not doing it. Doing the action is left to the free will of the addressee, and punishment is not involved, as in the holy verse:

[البقرة187]{كلوا واشربوا حتى يتبين لكم الخيط الأبيض من الخيط الأسود من الفجر} "and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn".

7- Signalling challenge to the addressee, as in:

أروني بخيلاً طال عمراً ببخله وهاتوا كريماً مات من شدة البخل

(Show me a miser who has got a longer life thanks to his misery.)

8- Signalling threat: [فصلت40]{اعملوا ما شئتم إنه بما تعملون بصير} “Do what you like, surely He sees what you do.” .

9- Signalling equation between two items:

عش عزيزاً أو مت وأنت كريم   بين طعن القنا وخفق البنود

(Live decently or die with honour.).

10- Signalling contempt:

خذوا كحلاً ومجمرة   فلستم يا فرزدق بالرجال

(Apply Kohl and perfume; you are not true men.).

11- Signalling creation: [يس82]{إنما أمره إذا أراد شيئاً أن يقول له كن فيكون} “His command, when He intends anything, is only to say to it: Be, so it is.” .

12- Signalling submission: The command is a tautology, as in the holy verse [طه72]{فاقض ما أنت قاض} “decide what you are going to decide”.

3.2.15.3 Marked prohibition

An unmarked prohibition involves a superior addressing an inferior in order not to do a certain action. Prohibition can be used markedly in the following ways:

1- Supplication: [البقرة286]{ربنا لا تؤاخذنا إن نسينا أو أخطأنا} “Our Lord! do not punish us if we forget or make a mistake”.

2- Request: The interlocutors are equal, as when a student tells a classmate لا تمسح اللوح (Don’t clean the board.).

3- Wish: By addressing the inanimate entities.

أعيني جودا ولا تجمدا   ألا تبكيان لصخر الندى؟

(My two eyes, be generous with tears; do not be tearless.).

4- Giving advice: لا تسمعوا للمرجفين (Don not listen to rumour mongers.)

5- Reproach: لا تنهَ عن خلقٍ وتأتي مثله عار عليك إذا فعلت عظيم

(Do not prohibit a certain behaviour while doing the same.).

6- Contempt:

لا تطلب المجد إن المجد سلمه صعب وعش مستريحاً ناعم البال

(Do not seek glory!).

7- Signalling the despair of the addressee:

{لا تعتذروا قد كفرتم بعد إيمانكم}[التوبة66] "Do not make excuses; you have denied indeed after you had believed".

8- Threat: لا تقلع عن عنادك (Do not give up your obstinacy.) (عتيق،1985).

3.2.15.4 Marked interrogation

Interrogation is asking about something unknown to the speaker using one of the interrogative particles (عتيق، 1985). Interrogation can be used markedly in the following ways:

1- Negation: {هل جزاء الإحسان إلا الإحسان}[الرحمن60] "Is the reward of goodness aught but goodness?".

2- Exclamation, as in the holy verse:

{كيف تكفرون بالله وكنتم أمواتاً فأحياكم}[البقرة28] "How do you deny Allah and you were dead and He gave you life?".

3- Wish: By addressing the inanimate:

أعيني جودا ولا تجمدا ألا تبكيان لصخر الندى؟

(My two eyes, be generous with tears; do not be tearless.).

4- Seeking a confession from the addressee:

[الأنبياء62]{أأنت فعلت هذا بآلهتنا يا إبراهيم؟} “They said: Have you done this to our gods ،O Ibrahim?”.

5- Pride: إذا القوم قالوا: من فتى ؟ خلت أنني دعيت فلم أكسل ولم أتبلد (Who is the young man?).

6- Contempt: [الفرقان41]{أهذا الذي بعث الله رسولا ؟} “Is this he whom Allah has raised to be a messenger?” .

7- Anticipation: [البقرة214]{متى نصر الله} “When will the help of Allah come?”

8- Signalling difference, either abstract أين أنا منك (Where am I from you?), or concrete أين نحن ومنبع النهر؟ (Where are we from the source of the river?).

9- Disapproval: أتدخن في رمضان ؟ (Do you smoke in Ramadan?).

10- Mockery: [الصافات91،92]{فراغ إلى آلهتهم فقال : ألا تأكلون؟ مالكم لا نطقون؟} "Then he turned aside to their gods secretly and said: What! do you not eat? What is the matter with you that you do not speak?".

11- Threat: [الفيل1]{ألم ترَ كيف فعل ربك بأصحاب الفيل؟} “Have you not considered how your Lord dealt with the possessors of the elephant?”.

12- Drawing attention: As in saying إلى أين أنت ذاهب (Where are you going?) to some one who has lost the way.

13- Suspense [طه120]{قال يا آدم هل أدلك على شجرة الخلد وملك لا يبلى؟} “But the Shaitan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?”.

14- Command: [هود14]{فهل أنتم مسلمون؟} “will you then submit?”

means أسلموا and [91المائدة]{فهل أنتم منتهون؟} "Will you then desist?" means . انتهوا

15- Prohibition: [13التوبة]{أتخشونهم؟ فالله أحق أن تخشوه} "do you fear them? But Allah is most deserving that you should fear Him".

16- Tentative request: [22النور]{ألا تحبون أن يغفر الله لكم؟} "Do you not love that Allah should forgive you?".

17- Stimulation: As in saying ألا تفي بوعدك (Won't you keep your promise?) to some one who breaks his promise.

18- Explanation: As in the holy verse [17طه]{وما تلك بيمينك يا موسى؟} "And what is this in your right hand, O Musa!". God, praised be His name, knows that Prophet Musa, peace be upon him, is not aware of some aspects

of the stick.

19- Proliferation: [4الأعراف]{وكم من قرية أهلكناها؟} "And how many a town that We destroyed".

20- Certainty: The holy verse [1الإنسان]{هل أتى على الإنسان حين من الدهر} "There surely came over man a period of time when he was a thing not worth mentioning" means قد أتى (عتيق، 1985).

3.2.15.5 The marked vocative

The vocative case is calling the attention of the addressee to do some thing using a vocative particle which has the function of the verb "call". The vocative case is used markedly in the following ways:

1- Seduction, as in يا شجاع تقدم (O,brave. Go forward.).

2- Signalling pain, as in يا شبابي (O, my youth!).

3- Specification: بعلمكم أيها الشباب ينهض الوطن (With your knowledge, young people, our country will rise.)

4- Reproach: إلام يا قلب تبقي مودتهم (Until when should you my heart maintain their relation?) (عتيق، 1985).

3.2.15.6 Marked patterns of meaning in Arabic

1- The feminine marker may signal exaggeration, as in علّامة (one with wide knowledge).

2- The exaggerating forms signal exaggeration, as in أكول (glutton) (عتيق،2000). The exaggerating form may not signal exaggeration if non-exaggeration is understood from context, as in the holy verse:

{وما ربك بظلّام للعبيد}[فصلت46] "and your Lord is not in the least unjust to the servants." . The transitive form فعَّل derived from the intransitive form فعل signals proliferation as in the holy verse {غلّقت الأبواب}[يوسف23] "and she made fast the doors" which means "very many doors".

3- The sentence الصيف أحر من الشتاء means (The hotness of summer is stronger than the coldness of winter.).

4- The sentence العسل أحلى من الخل means (The sweetness of honey is stronger than the sourness of acetic acid.).

5- The comparative degree may not signal comparison, as:

ودعت القوم أصغرهم وأكبرهم which means (I saw off the people young and old.). The holy verse [27الروم]{وهو الذي يبدأ الخلق ثم يعيده، وهو أهون عليه}."And He it is Who originates the creation, then reproduces it" does not signal comparison because God, praised be His name, does not have "easy" and "easier".

6- The plural may be used in stead of the dual, as in the holy verse :

[4التحريم]{فقد صغت قلوبكما} "then indeed your hearts are already inclined (to this)" in stead of قلباكما. Some nouns in Arabic are singular and plural as in the holy verse [68الحجر]{هؤلاء ضيفي} "Surely these are my guests".

7- The unmarked meaning of diminutive forms is to signal diminution of the noun, such as كتيِّب (booklet). But there are marked meanings of diminution:

A- Small number, as in سويعات (a few hours).

B- Contempt, as in شويعر (a small poet).

C- Approximation, as in قبيل المغرب (immediately before the evening).

D- Signalling affection, as in بني (O, my son) (عتيق، 2000).

8- A simile may signal negation, as in كأنك رئيسُنا فنطيعك (You are not our boss.).

9- The cognate accusative may be emphatic, as in the holy verse:

[164النساء]{وكلم الله موسى تكليما} "and to Musa, Allah addressed His Word, speaking (to him)".

10- The sentence جئت وخالداً means (I came with Khalid.). It is not correct to say جئت وخالدٌ. It should be جئت أنا وخالدُ (Khalid and I came.), or جئت اليومَ وخالدٌ (Khalid and I came today.). So لا تسافر أنت وخالدٌ means (You and Khalid, don't travel.). But لاتسافر وخالداً means (Don" travel with khalid.).

11- The unmarked meaning of the preposition الباء is signalling help, as in تبت بالقلم (I wrote with the pencil.). But this preposition signals the following marked meanings:

A- Attachment, as in أمسكت بيده (I held his hand.).

B- Reason, as in مات بالمرض (He died because of disease.).

C- Transitivity, as in the holy verse [البقرة17]{ذهب الله بنورهم} "Allah took away their light" in stead of أذهب الله نورهم.

D- Cost, as in خذ الدار بالفرس (Take the house for the horse.).

E- Adverbial, as in the holy verse [آل عمران123]{ولقد نصركم الله ببدر} "And Allah did certainly assist you at Badr".

F- Company, as in بعت الدار بأثاثها (I sold the house including its furniture.).

G- Signalling a part from a whole, as in the holy verse:

[الإنسان6]{عيناً يشرب بها عباد الله} "A fountain from which the servants of Allah shall drink".

H- Signalling the meaning of عن as in the holy verse:

[المعارج1]{سأل سائل بعذاب واقع} "One demanding, demanded the chastisement which must befall".

I- Signalling the meaning of على as in the holy verse:

[آل عمـران75]{ومـن أهـل الكتـاب مـن إذا تأمنـه بقنطـار يـؤده لـك} “And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you”

J- Emphasis, as in the holy verse [النسـاء6]{وكفـى بـالله شـهيداً} “and Allah is enough as a Reckoner”.

12- The unmarked meaning of the preposition مـن is signalling the beginning of place or time, as in مشيت من السوق إلـى المدرسـة (I walked from the market to school.). But there are other marked meanings:

A- Signalling type, as in the holy verse: [الكهف31]{يحلون فيها أساور من ذهب} “ornaments shall be given to them therein of bracelets of gold”.

B- Emphasis, as in the holy [فـاطر3]{هل من خـالق غير الله} “is there any creator besides Allah?” .

C- Signalling the meaning of “in stead of” as in the holy verse:

[التوبـة38]{أرضـيتم بالحيـاة الـدنيا مـن الآخـرة} “are you contented with this world's life instead of the hereafter?”.

D- Adverbial, as in the holy verse [الجمعـة9]{إذا نـودي للصـلاة من يـوم الجمعـة} “when the call is made for prayer on Friday”.

E- Signalling the meaning of عن , as in the holy verse :

[الأنبياء97]{يـا ويلنـا ! لقد كنـا فـي غفلـة مـن هـذا} “O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust.”.

13- The unmarked meaning of إلـى is signalling the end of time or place; the end may or may not be included according to context, as in the holy verse:

[البقرة187]{ثـم أتمـوا الصـيام إلـى الليـل} “then complete the fast till night”. The end is not included as fasting ends with the fall of night. But there are unmarked meanings of this preposition, such as:

A- company like مع , as in the holy verse {قال من أنصاري إلى الله}[آل عمران52]
"he said Who will be my helpers in Allah's way?" .

B- signalling the meaning of عندي , as in the holy verse:

{قال رب السجن أحب إلي ممن يدعونني إليه}[يوسف33] "He said: My Lord! the prison house is dearer to me than that to which they invite me".

14- The unmarked meaning of the preposition حتى is signalling the end of time and place; the end may or may not be included, according to context, as in the holy verse: {سلام هي حتى مطلع الفجر}[القدر5] "Peace! it is till the break of the morning.". The end is not included because night ends with the break of dawn. But this preposition may be used markedly to signal purpose, as in اتق الله حتى تفوز برضاه (Observe God in order to win His satisfaction.).

15- The preposition عن signals the following marked meanings:

A- Shift, as in رغبت عن الأمر (I changed my mind.).

B- Signalling the meaning of بعد , as in عن قريب أزورك (I will visit you soon.).

C- Signalling the meaning of على , as in the holy verse:

{ومن يبخل فإنما يبخل عن نفسه}[محمد38] "and whoever is niggardly is niggardly against his own soul".

D- Signalling the meaning of "because of", as in the holy verse:

{وما نحن بتاركي آلهتنا عن قولك}[هود53] "and we are not going to desert our gods for your word".

E- Signalling the meaning of من "from", as in the holy verse:

{ألم ترَ أن الله هو الذي يقبل التوبة عن عباده}[التوبة104] "Do they not know that Allah accepts repentance from His servants".

F- Signalling the meaning of بـدلاً من "in stead of", as in قم عنـي بهذا العمل (Do this job in stead of me.).

G- Signalling the meaning of جانب "side", as in كان أحمد عن يمينـي (Ahmad was on my right hand.).

16- The unmarked meaning of علـى is superiority, whether it is concrete, as in the holy verse [الشـعراء119]{علـى الفلك المشـحون}"So We delivered him and those with him in the laden ark", or abstract, as in the holy verse:

[البقرة253]{تلك الرسل فضـلنا بعضـهم علـى بعض}"We have made some of these messengers to excel the others". But this preposition signals the following marked meanings:

A- Signalling the meaning of "because of", as in the holy verse:

[البقرة185]{ولتكبـروا الله علـى مـا هداكم} "and that you should exalt the greatness of Allah for His having guided you" .

B- Signalling the meaning of "with", as in the holy verse {وآتـى المـال علـى حبه}[البقرة177] "and give away wealth out of love for Him".

C- Signalling the meaning of "from", as in the holy verse:

[المطففين2]{إذا اكتـالوا علـى النـاس يسـتوفون} "Who, when they take the measure (of their dues) from men take it fully".

D- Signalling help, like البـاء , as in ابدأ علـى اسم الله (Begin in the name of God.).

17- The unmarked meaning of في is adverbial, either concrete, as in:

الماء في الإبريق (The water is in the jug.), or abstract, as in the holy verse:

{ولكم في القصـاص حيـاة}[البقـرة179] "And there is life for you in (the law of) retaliation". But this preposition may be used markedly in the following way:

A- Reason, as in دخلت امرأة النـار فـي هرة (A woman went to the fire due to a cat.).

B- Signalling the meaning of مع "with", as in the holy verse:

{قـال ادخلـوا فـي أمـم قد خلـت من قبلكم}[الأعـراف38] "He will say: Enter into fire among the nations that have passed away before you from among jinn and men".

C- Signalling the meaning of على "on", as in the holy verse:

{ولأصَلِّبَنَّكم فـي جذوع النخـل}[طـه71] "and I will certainly crucify you on the trunks of the palm trees".

D- Comparison, as in the holy verse {فمـا متـاع الـدنيا فـي الآخـرة إلا قليـل}[التوبـة38] "But the provision of this world's life compared with the hereafter is but little".

E- Signalling the meaning of إلى , as in the holy verse:

{فـردوا أيـديهم فـي أفـواههم}[ابـراهيم9] "but they thrust their hands into their mouths". By observing the marked meaning of the preposition فـي , another translation for the meaning of this holy verse would be "they put their hands up to their mouths" in order to bite them out of anger.

18- The unmarked meaning of الكـاف is signalling simile. But this preposition has the following marked meanings:

A- Reason, as in the holy verse {واذكروه كما هداكم}[البقـرة198] "and remember Him as He has guided you".

B- Emphasis, as in the holy verse [11الشورى]{ليس كمثله شيء} "nothing like a likeness of Him". The preposition in this holy verse is redundant.

19- The preposition اللام is used unmarkedly to signal possession, as in the holy verse [17المائدة]{لله ملك السماوات والأرض} "Allah's is the kingdom of the heavens and the earth". The marked meanings of this preposition are:

A- Specification, as in the holy verse [1الفاتحة]{الحمد لله رب العالمين} "All praise is due to Allah, the Lord of the Worlds".

B- Semi possession, as in السرج للفرس (The saddle is for the horse.).

C- Clarification, as in خالد أحب لي من سعيد (Khalid likes me more than Said.). But خالد أحب إلي من سعيد means "I love Khalid more than Said.".

D- Reason, as in the holy verse:

[105النساء]{إنا أنزلنا إليك الكتاب بالحق لتحكم بين الناس بما أراك الله} "Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you".

E-Emphasis: To strengthen a weak acting agent, as in the holy verse:

[16البروج]{فعال لما يريد} "The great doer of what He will".

F- End, as in the holy verse [2الرعد]{وسخر الشمس والقمر كل يجري لأجل مسمى} "He made the sun and the moon subservient (to you); each one pursues its course to an appointed time".

G- Result, as in the holy verse {فالتقطه آل فرعون ليكون لهم عدواً وحزَنَاً}[8القصص] "And Firon's family took him up that he might be an enemy and a grief for them".

H- Superiority, to signal the meaning of على : Concrete superiority, as in the holy verse [107الإسراء]{يخرون للأذقان سجدا} "fall down on their faces, making obeisance when it is recited to them", or abstract superiority, as in

the holy verse [الإسراء7]{فإن أسأتم فلها} "and if you do evil, it shall be for them".

I- Time adverbial, as in صوموا لرؤيته وأفطروا لرؤيته (Fast when you see it and break fast when you see it.).

20- The unmmarked meaning of أو is signalling choice of one item from two items if it is used in requests as in تزوج هنداً أو أختها . It is also used markedly to signal the following meanings:

A- Freedom of combination between two items, as in إشرب حليباً أو عصيراً (Drink milk or juice.). The addressee can drink both.

B- Shift to the second element, as in اجلس أو قم (Sit down! No, stand up!)

In statements, this conjunction signals:

A- Doubt, as in the holy verse [الكهف19]{قالوا لبثنا يوماً أو بعض يوم} "They said: We have tarried for a day or a part of a day".

B-Division, as in الكلمة اسم أو فعل أو حرف (The word is divided into a noun, a verb, or a particle.)

C- Elaboration, as in the holy verse [الذاريات39]{قالوا ساحر أو مجنون} "and said: A magician or a mad man" which means that some people said he was a magician and other people said he was mad.

D- Shift to the second item, as in the holy verse:

[الصافات147]{وأرسلناه إلى مئة ألف أو يزيدون} "And We sent him to a hundred thousand, rather they exceeded".

21- The word بلى signals an affirmative answer even if the question is negated, as in the holy verse [الأعراف172]{ألست بربكم، قالوا بلى} "Am I not your Lord? They said: Yes! we bear witness" which means (Yes, you are our God.). But the word نعم follows the question in negation and

affirmation, as in أليس لأخي عليك عشرة دنانير ؟ بلى . (Don't you owe my brother ten dinars?) Answering with نعم means that the addressee does not owe the speaker's brother ten dinars.

22- The word كلا may be used markedly for emphasis to mean" surely", as in the holy verse {كلا إن الإنسان ليطغى}[العلق6] "Nay! man is most surely inordinate".

23- The unmarked meaning of أما is signalling details, as in the holy verse: {فأما اليتيم فلا تقهر وأما السائل فلا تنهر}[الضحى9،10]. "Therefore, as for the orphan, do not oppress (him). And as for him who asks, do not chide (him)". But it may be used to signal emphasis, as in أما خالد فشجاع (As for Khalid, he is brave.) .

24- The unmarked meaning of the word قد is signalling low frequency of the occurrence of the action if the verb is in the present tense, as in قد يصدق الكذوب(A liar may be truthful.). It is used unmarkedly with the past tense to signal the fulfillment of the action, as in قد كتبت الدرس (Surely I wrote the lesson.). But قد may be used markedly with the present tense to signal fulfillment if this meaning is understood from context, as in the holy verse:

{قد يعلم ما أنتم عليه}[النور64] "He knows indeed that to which you are conforming yourselves" because God, praised be His name, is omniscient. It may be used to signal expectation of future time, as in قد قامت الصلاة (Prayer has started.). It may come with the present tense to signal proliferation, as in the holy verse:

{قد نرى تقلب وجهك في السماء}[البقرة144] "Indeed We see the turning of your face to heaven".

25- The unmarked meaning of كـأن is signalling simile, as in كـأن المـاء مـرآة (The water is like a mirror.) But it may be used markedly in the following ways:

A- Doubt, as in كأن في نفسك كلاماً (It seems that you want to say something.).

B- Mockery, as in تتكلم كأنك فاهم (You speak as if you understood.).

C- Proximity, as in كأن المسافر قادم (The passenger is about to arrive.).

26- The unmarked meaning of the preposition الفـاء is signalling immediate succession, as in جاء المعلم فالمدير (The teacher then the headmaster came.). But it may be used markedly to signal reason, as in the holy verse:

{فوكزه موسى فقضى عليه}[القصص15] "so Musa struck him with his fist and killed him".

27- Adjectives which describe only women do not combine with the feminine marker تـاء التأنيـث unless such combination is traditionally received, as in the holy verse: {يوم ترونها تذهل كل مرضعة عما أرضعت}[الحج2] "On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled". But it is correct to say امرأة مرضع not امرأة مرضعة.

28- Some words are understood to be emphatic from context, as in:

هل رأيته حينما دفع النقود ؟ اللهمَّ نعم (Did you see him when he paid the money? Good heavens! Yes, he did.).

29- Emphasis may be signalled through redundancy of expression, as in the holy verse:

{سبحان الذي أسرى بعبده ليلاً من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله}[الإسراء1]
"Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts" where ليلاً is emphatic because the verb أسرى signals travelling at night (الغلاييني،2000).

Chapter Four

4.1 Introduction

This chapter deals with markedness and word order in English. The first part of this chapter deals with information structure of English. Information structure of English is dealt with in terms of communicative dynamism, binomial and trinomial partition, and newness and prominence. The second part of this chapter deals with the syntactic structure of English. All sentence structure of English is reduced to either nexus and modification or embedding one nexal pattern into another. Word order of English is accounted for by phrase structure rules. Patterns of marked word order in English are also treated. Among these patterns are inversion, fronting, extraposition, and cleft and cloven sentences. Voice and its relationship with marked word order is also investigated.

4.2 Markedness and word order in English

4.2.1 Information structure of English

4.2.1.1 Communicative dynamism

The most important rhetorical (structural) feature of English language texts is the peaking of informativity towards the end of each grammatical unit, whether clause or complex sentence. This patterning, throwing the new and important information to the end of the sentence, gives English discourse a kind of forward momentum - what Firbas (1971) describes as "Communicative Dynamism" (henceforth CD). CD can be described as "that quality, or aggregate of qualities, in a text which impels a reader through that text, and which "pushes the communication forward" (Firbas, 1971: 136).

A concern for optimal communicative dynamism can be seen as the fundamental principle governing rhetorical structure in an informative text - both at the interactive level and, in the recorded expression of that

interaction, at the textual level. On the interactive level, maximizing CD requires an effort by the writer to maintain the reader's interest by being brief, clear and relevant, and by judging how much the reader wants and needs to know - to paraphrase Grice's “Cooperative Principle” (1975). At the textual level, CD is enhanced by the attribution of focal prominence to information within and above the level of the sentence.

The following “Wave” model is a device that can be designed to give graphic reinforcement to the notions of focal prominence and communicative dynamism (see Fig. 1). The “Wave” is based on the notion of a Given-New information cycle, where each successive item of new information provides a platform for the next new item; this sequence can be conceived as a series of overlapping “waves” of information, with the crest of the wave marking the peak of focal prominence of information in a clause or sentence; just as a wave spends its force only once, so the newness of a piece of information is exhausted upon utterance (Bruce, 1984).

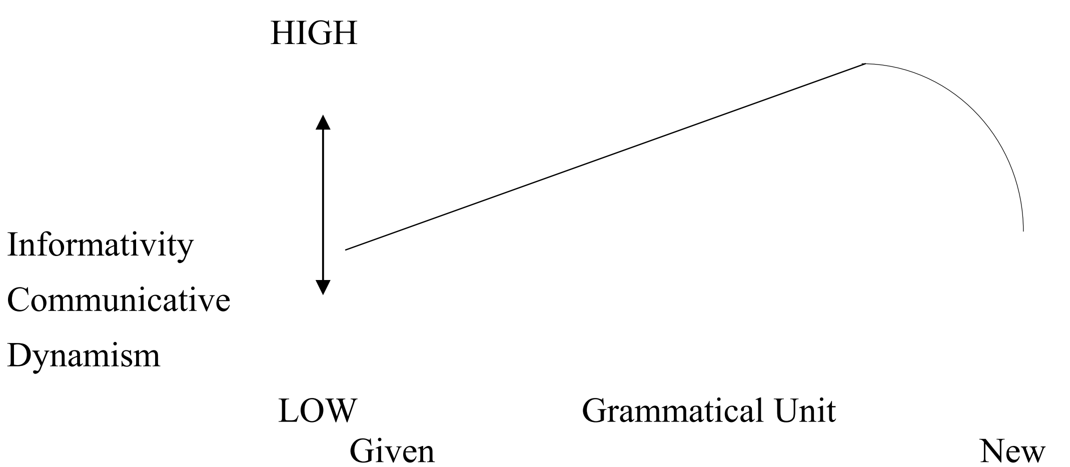


Figure 1. The Wave Model showing CD distribution in grammatical units

Sample sentence: “The gas was collected in a cylindrical jar.”

If the "Wave" model is applied to this clause, it can be seen that the informative, and therefore end-prominent, part of the sentence is either "in a cylindrical jar" or "was collected in a cylindrical jar". "The gas", the topic of our sentence, is low in informativity - in Firbas' terms, it "has low CD". Since it is thematized, we can suppose that it is "given" information and that it is, in Halliday's (1967) terms: "What is being talked about". The rest of the sentence answers one of the two questions:

a) What happened to the gas? or b) What was the gas collected in?

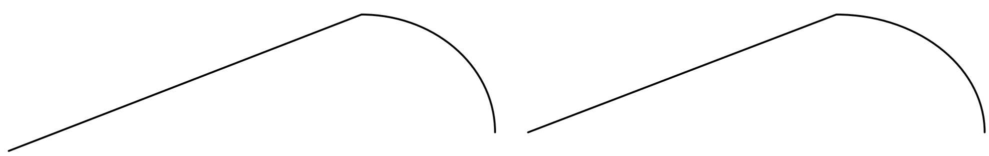


Figure 2: The "Wave" model applied in series to a compound sentence
Sample sentence: "The gas passed down through a rubber tube and was collected in the cylindrical jar."

"The gas passed down... through... rubber tube and … was collected in the cylindrical jar."

This is a graphic illustration of how informativity is maximized with no loss of accessibility to the reader.

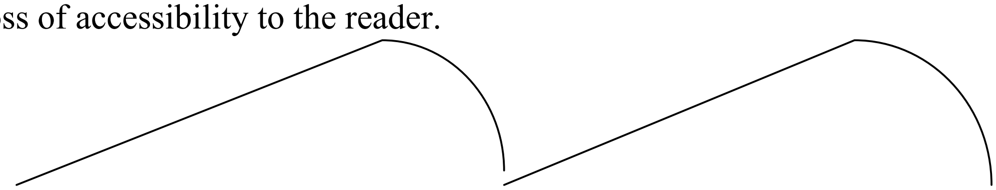


Figure 3: The "Wave" model applied in series to a "Thematic" unit
Sample sentence: "Cardiac muscle, found only in the heart, is feather-like in appearance. Its function is to maintain the pumping action of the heart."

Cardiac muscle, (location), is feather-like...its function is to maintain of the heart. There are three notional slots being filled in this heart muscle schema: property, location and function. The "Wave" model applied to this

thematic unit suggests that function is the most important and informative notion identifying cardiac muscle here. If the monologue is turned into dialogue, it might end up with:

a) What is it like?

b) Where is it located/found?

c) What does it do? or: What is its function?

This sequence tends to suggest that the stative precedes the dynamic or operative, that structure is subordinate to function, and that one proceeds logically from the concrete to the abstract. More important information will take up more space in the text, and these longer clauses will tend to be given end-focus.

Information tends to be ordered from left to right according to its degree of informativity; in descriptive scientific texts, there is a tendency for the structural/concrete to precede the functional/abstract. The degree of informativity of a clause/sentence can determine its position in the left-to-right "hierarchy" of a sentence or thematic unit.

4.2.1.2 Binomial partition

Partitioning a sentence has been a prevailing approach in this area of research: theme-rheme, topic-comment, old information-new information, given-new, categorical-thetic (Vallduvi, 1993).

A sentence can be partitioned into "ground" and "focus". In "John drinks COFFEE.", "John" is ground or topic and "drinks COFFEE" is focus or comment answering the two questions (What about John? What does he do?), respectively.

4.2.1.3 Trinomial partition

The same sentence "John drinks COFFEE." Will have different partition if it answers the two questions (What about John? What does he drink?). In terms of ground-focus partition, the sentence is divided into "John drinks" as ground and "COFFEE" as focus (G John drinks)(F COFFEE). However, in terms of topic-comment partition, this sentence is divided into "John" as topic and "drinks COFFEE" as comment (T John) (C drinks COFFEE). To solve this bracketing problem, Vallduvi (1992) proposes a trinomial partition of information structure; he divides a sentence into ground and focus too, but ground is further divided into link and tail G(L John) (T drinks] [F COFFEE.]. Each of the three elements has a distinct information import, especially that "drinks" is distinct from the topic "John" although both are given information.

Topic is more prominent than tail. So in "John drinks COFFEE.", "John" is more prominent than "drinks" since the sentence is about the topic "John" and not about "drinking" or about another potential topic, Mary, for example. So topic can be conceived of as contrastive and thus prominent. This leads to the conclusion that topic and contrastive focus share the same property. So both can share the same phrase structural position as in the so called topicalization in English. The topicalized or fronted phrase can either be interpreted as topic as shown in Chafe (1976:49) "John saw the play yesterday," "Yesterday John saw the play," "The play John saw yesterday," or as contrastive focus as shown in Prince(1981:259) "FIDO they named their dog.". So the sentence initial position can encode topicality or contrastive focality; it is a prominent position. The sentence initial position in English is a salient position for prominence. "FIDO" is placed in this position not because it is new, but

because it is prominent although in this case the prominent element, “FIDO”, happens to be new, too. Dik et al.(1981) distinguish contrastive focus from regular focus and list the kinds of contrastive focus:

1- Did Andrew buy chocolate or flour?

He bought CHOCOLATE. (selecting)

2- Since Andrew bought chocolate and flour, he can make a cake.

No, he only bought CHOCOLATE. (restricting)

3- Since Andrew bought chocolate, he will be happy.

Yes, he also bought FLOUR, so he can make a cake. (expanding)

4- Andrew went to London.

No, he went to PARIS. (replacing)

5- Andrew bought a SHIRT, but Jim bought a BLOUSE. (parallel)

According to Dik *et al*., (1981), regular pure new information is ”completive focus” and the alternative set-evoking focus is “contrastive focus”.

4.2.1.4 Newness and prominence

Ground and focus can further be divided with respect to prominence; topic is prominent old information and tail is non-prominent old information; contrastive focus is prominent new information and completive focus is non-prominent new information. In the sentence “John drinks COFFEE.”

- John: topic (prominent old information)
- Drinks: tail (non-prominent old information)

- COFFEE: completive focus (non-prominent new information)
- COFFEE (not tea): contrastive focus (prominent new information)

This partition creates a mismatch between constituent structure and information structure. The sentence "I put a KNIFE in the top drawer." which answers the question "What did you put in the top drawer?" is divided in terms of information structure into "I put in the top drawer" as ground and "a KNIFE" as focus. But this division of information structure separates "the KNIFE" which is part of the verb phrase in constituent structure.

4.2.1.5 Formal and dynamic equivalence

Eguene Nida distinguished between formal equivalence (closest possible match of form and content between source text and target text) and dynamic equivalence (equivalence of effect on the reader of target text). Although most translators may fall somewhere on the scale between the two types of equivalence, Nida (1964:160) claims that the direction is towards increasing emphasis on dynamic equivalence. Newmark (1981:39) prefers the terms semantic and communicative translation. These terms cover more of the middle ground of translation practice. Semantic translation (attempting to render as closely as possible the semantic and syntactic structures) is less extreme than formal equivalence. But these concepts are problematic. All translation, in a sense, is communicative. The actual effects on receivers of texts are difficult to gauge. So it is better to handle this issue in terms of equivalence of intended effects to link judgements about what the translator seeks to judgements about the intended meaning of the source text speaker or writer. The term "equivalence" is also problematic as if there were dynamically or formally

equivalent target language version of a source language text. This equivalence is relative. It is the closest possible approximation to a source text meaning.

Translating both form and content is ideal. But this is frequently not possible due to differences in the conventions of the two languages. So rendering the form would inevitably obscure the message or effect on the target reader (Hatim & Mason, 1994:8).

Recognition of the non-correspondence of categories within languages was, for a while, highly influential. B. L. Whorf (1956) and E. Sapir (1921) hold that language is the mould of thought. This linguistic determinism suggests that we are prisoners of the language we speak and incapable of conceptualizing in categories other than those of our native tongue. But learning a second language to a high degree of competence and fluency considerably weakens this hypothesis. Translators who are not bilingual are, in fact, successful in relaying meaning from one language into another (Hatim & Mason, 1994:30). Nida (1959) assumes that non-correspondence of grammatical and lexical categories is the main source of information loss and gain in translation. For example, verbs in English are not inflected for gender, but they are in Arabic. Translating the sentence "Use this shampoo twice a day) would inevitably involve gain of meaning because the verb should be inflected for gender استعمل هذا الشامبو مرتين في اليوم would exclude female users and استعملي هذا الشامبو مرتين في اليوم would exclude male users (Hatim & Mason, 1994).

4.2.1.6 Thematization and staging

A speaker or writer can produce only one word at a time. When these single words are ordered into sentences, and sentences into texts, a speaker/

writer confronts what has come to be called “linearization problem”. He/she has to choose a beginning point. This point will influence the interpretation of everything that follows.

I can’t stand Salma.

She is tall, thin and walks like a crane. (negative attributes)

I do admire Salma.

She is tall, thin and walks like a crane. (positive attributes)

Linear organization at the sentence level produces the same problem for the speaker/writer at the text level. The title influences the interpretation of the whole text. The first sentence of the first paragraph influences the interpretation of the rest of the paragraph and the rest of the text. Thematization refers only to the linear organization of a text. Staging is more general and more inclusive. Staging goes further to mean that every clause, sentence, paragraph, episode and discourse is organized around a certain element taken as its point of departure. Linear organization can be manipulated to bring some items into greater prominence than others. In staging, theme is not the left-most constituent in the sentence. Thematization leads to the foregrounding of a referent by a variety of forms or expressions while other discourse referents remain in the background. For example, an individual named Mr Jones can be thematized by the expressions “the doctor”, “the surgeon”, or “he” just as well by repeating the same expression “Mr Jones”. Sometimes, the theme is the subject of the sentence, the left-most constituent and the main character; sometimes it is not. In this case it is necessary to use the term “topic entity”. Some expressions referring to topic entity may be the themes of some sentences, not all of them. Although a writer continues

with the same topic entity, he/she may thematize a time- adverbial phrase in order to organize what he wants to say about this topic entity according to temporally determined perspectives. So the title of a discourse is one possible expression of the topic and should not be equated with the topic (Brown & Yule, 1985).

4.2.2 Word order in English

4.2.2.1 Nexus and modification

Almost all of English sentence structure can be reduced to two simple principles: nexus and modification. Nexus is the driving force of sentence structure. Having finished one sentence, readers expect to find a subject in the next sentence. Then they expect to find a finite verb. Depending on the meaning of the verb, they then expect to find a complement. This set of expectations gives English its basic sentence pattern: Subject / Finite Verb / Optional Complement.

Nexus is the relationship between the parts of this pattern. Note that the pattern is, in fact, established on readers' expectations which pull the reader through the text .

The basic words in sentence patterns can be modified :

George sings English ballads.

Mary exercises daily.

Modifiers simply modify, and thus clarify, the meanings of the terms in the basic S / V / C slots of the nexal pattern. Note that they do so by limiting the meanings of the words they modify. George does not sing all ballads, just those that are English. Mary does not exercise weekly, but

daily. Speakers use modifiers to clarify the meanings of the words in the main slots. Words that modify nouns are called adjectives and words that modify verbs are called adverbs. Note that they are called "modifiers" because they literally modify the meaning of the word they describe. Whereas "boy" can mean any boy, "the boy" refers to a specific boy.

Modifiers can themselves have modifiers, as in "the very young boy" where "very" modifies "young" which in turn modifies "boy". In general, words which modify modifiers are the same words which modify verbs. They are therefore also called "adverbs".

4.2.2.2 Ebmbedding

The tremendous power of English sentence structure comes from embedding one nexal pattern into another. One nexal pattern can function as a noun or a modifier in another nexal pattern. Linguists refer to this placing of one nexal pattern in another as "embedding."

Phrases and even whole clauses can be "recycled" into the noun phrase. It is through the processes of recursion and embedding that we are able to take a finite number of forms (words and phrases) and construct an infinite number of expressions. In theory, embedding allows us to construct an infinitely long structure. For example, the nursery rhyme "The House That Jack Built" plays on the process of embedding in English noun phrases. The nursery rhyme is one sentence that continuously grows by embedding more and more relative clauses as post-modifiers in the noun phrase that ends up with the sentence: "This is the boy who loves the dog that chased the cat that scared the mouse that ate the malt that lay in the house that Jack built."

4.2.2.3 Sentences and Clauses

In the syntax of English, the two most important structures are almost certainly clauses and sentences. Before looking at descriptions of either structure, one may wonder why they appear together in the heading above. This is because neither makes sense without the other. Writers of language textbooks may put either of them ahead of the other, depending upon whether their structural model builds (or synthesizes) smaller structures into larger ones ("bottom up") or analyzes larger structures into smaller ones ("top down").

A clause can be understood in several ways. Simply it can be seen as a verb and the words or phrases which cluster round it. Professor Crystal (*The Cambridge Encyclopedia of the English Language*, p. 449) describes it as "a structural unit smaller than a sentence but larger than phrases or words".

A clause is a syntactic unit consisting of a verb, together with its associated subject, objects or complements and adverbials. Note that the only obligatory elements are the subject and the verb.

For purposes of analyzing style, sentences may be described as loose, balanced or periodic.

1- Loose sentence:

Here the writer or speaker states fact after fact as they occur, seemingly freely and artlessly, as in the opening of *The Life and Adventures of Robinson Crusoe*:

"I was born in the year 1632, in the city of York, of a good family, though not of that country, my father being a foreigner of Bremen, who settled first at Hull: he got a good estate by merchandise, and leaving off his trade,

lived afterwards at York, from whence he had married my mother, whose relations were named Robinson, a very good family in that country, and from whom I was called Robinson Kreutznoer; but by the usual corruption of words in England, we are now called, nay we call ourselves, and write our name Crusoe, and so my companions always called me."

2- Balanced sentence:

Here the writer or speaker has a concern for symmetry - the second half of the sentence contains a similar or opposite idea to the first half. These techniques are very effective in persuasion, and are sometimes known as parallelism or antithesis. Consider this from Francis Bacon (1561-1626):

"Children sweeten labours, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death."

3-Periodic sentence

Here the climax of the sentence comes at its end. A good example is in the opening of Edward Gibbon's 18th century *Decline and Fall of the Roman Empire*:

"It was in Rome, on the 15th of October 1764, as I sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind."

4.2.2.4 Syntactic knowledge

Any speaker of English can in principle distinguish between an infinite number of grammatical vs. ungrammatical sentences.

1- Grammatical sentences:

a) John is sick.

b) Nobody cares that John is sick.

c) Nobody cares that nobody cares that John is sick.

2- Ungrammatical sentences:

a) *Cares nobody that John is sick.

b) *That cares nobody nobody cares that John is sick.

Some of the sentences in (2) are incomprehensible. From this one should not infer that there is nothing more to grammar than “comprehensibility”. To see this, consider the following examples.

3- Incomprehensible sentences:

a) Colorless green ideas sleep furiously (Chomsky)

b) *Green sleep ideas colorless furiously

Even though both (3a) and (3b) make no sense, any native speaker knows that (3a) has “the right form” and that (3b) doesn't. For this reason, it is important to discover what syntactic rules an English speaker applies to come to the conclusion that (3a) has the right form and that (3b) doesn't.

4.2.2.5 The Dinite State Model (Markov model)

A plausible - but incorrect - model is discussed by Pinker in chapter 4 of *The Language Instinct,* the Finite State Model (also called “Markov Model”); Pinker also calls it a “word chain device”. It is both natural and historically important, since it was considered plausible until the 1950's. It attributes to a speaker a simple mental system, that allows him or her to

determine whether a given word can or cannot follow another given word. There are two important arguments against the Finite State Model:

Argument 1: It does not account for the tree-like structure of sentences.

Argument 2: It can not properly account for "long distance dependencies", i.e. constructions in which two elements that depend on each other are separated by an arbitrary number of words. An example of a long distance dependency is: "either... or...":

a) Either John is sick or he is depressed.

b) Either John thinks that he is sick or he is depressed.

c) Either Mary knows that Johns thinks that he is sick or she is depressed.

4.2.2.6 A phrase structure grammar

The first hypothesis, based on a "word chain device" (formally called a "finite state model" or Markov model), yields sentences that have a flat structure. The second hypothesis, by contrast, generates sentences that do not have a flat structure. It involves phrase structure rules, which yield trees with labels added to indicate the syntactic category of each constituent (e.g. Noun Phrase, Verb Phrase, etc.). The resulting tree is seen to recapitulate the process by which a sentence is generated by the rules of grammar: a group of elements forms a constituent whenever they have been introduced by the application of a single rule.

It is important to devise a system of rules that addresses the two criticisms given in Argument 1 and Argument 2 above. In other words, this system should account for the tree-like structure that sentences have and provide an analysis of long-distance dependencies.

All sentences include, normally before the verb, a group of words that contains a noun, be it a common noun (man, woman, table) or a proper name (John, Mary). The initial group that contains a noun is called a noun phrase, NP for short. The group that contains a verb will be called a Verb Phrase. The group [Inflection + Verb Phrase] will be called(I') pronounced "I bar". "I" for inflection, and "bar" to indicate that it contains other things in addition. Because each sentence contains an inflection, it is called an "Inflection Phrase", symbolized as IP. A sentence consists of a Noun Phrase followed by an "I bar". An "I bar" consists of an Inflection followed by a Verb Phrase.

Grammar can generate more complex sentences, thanks in particular to the verbs of speech and thought (believe, think, claim, etc.), which can embed an "Inflection Phrase" within another "Inflection Phrase". The embedding of a constituent of a given category within another constituent of the same category is called "recursion"; it is essential to generate an infinite language.

4.2.2.7 The head parameter

The constituents generated by Phrase Structure Grammar have labels that indicate which element gives them their "crucial" properties. For instance a Verb Phrase is so-called because it always contains a verb in a specified position where the verb is the head of the Verb Phrase. A major property of natural languages is that their constituents are headed. An observation which is specific to English is that a head always comes before its sister.

Linguists call the sister of a head its complement. So in English the head always comes before its complement. For instance, the inflection "I"

comes before its complement VP; a transitive verb "Vt" (hate) comes before its complement NP. Interestingly, the position of the head relative to its complement depends on the language. English is uniformly head-initial, in the sense that in every construction the head comes before its complement.

4.2.2.8 Phrase structure rules

If an argument X and a non-argument Y both fall linearly on the same side of the head, then X will come closer to the head than Y. So it is correct to say "Jill ate it at noon," not "Jill ate at noon it." The pronoun "it" is an argument for the verb "ate" and must follow it. The pronoun "it" is also known information and is lower than "at noon" on the scale of communicative dynamism. The given information "it" must not come after the new information "at noon". It is not correct to say "Jill ate at noon apples," in stead of "Jill ate apples at noon," because "apples" is the argument of the verb and must be closer to it. The word order in this sentence is not justified by communicative dynamism because "apples" and "at noon" may be new information. But it is correct to say "Jill said at noon [that you shouldn't eat much fat]," not "Jill said [that you shouldn't eat much fat] at noon." Ross (1967) proposed that we see the cases where the argument follows the non-argument as arising by way of a transformation:

<u>NP SHIFT</u>: <u>Right adjoin a phrase to the first VP containing that phrase</u>.

This rule will shift the phrase" at noon" to come close to the VP "said" which contains it.

c. Mary explained to me that I should join too.

d. * Mary explained that I should join too to me.

e. Sally told the story to Bill.

f. ?? Sally told to Bill the story.

Stowell suggests that "Case assignment" is responsible for word order in English, and that it triggers a special instance of NP Shift. NPs differ from other kinds of phrases in English in being able to host case morphology. In English this happens with pronouns only. The particular case borne by a pronoun is determined by its syntactic position. So NPs must be related to case assigners or:

Case Filter: An NP must be assigned case if it is an argument.

Case marked positions are ones that are close to terms that are responsible for assigning (i.e, determining) the case. The "object" cases - so called "Accusative, Dative and Locative" - are assigned by particular lexical items. In English there is only Accusative, and it is assigned by certain verbs and many prepositions. Stowell (1981) proposes to derive the ordering of complements by way of the case Filter. His first suggestion is that case is assigned not only under government but also under adjacency; thus:

With regard to the relative order of prepositional phrases and finite complements, Stowell suggests using Ross's NP Shift operation. He argues that if we can make CPs obligatorily undergo this operation, then we can not only derive why they follow other complements, but also derive that they tend to follow other non-complements as well. He speculates that finite CPs, like NPs, must receive case but that unlike NPs they cannot sit in case-marked positions at sentence structure. Because of this final requirement, they must be moved by sentence structure to some non-case

marked position. As predicted, it really does seem to be the case that finite complements must follow all non-complements as well. It is correct to say "Mary believes sincerely that Joan should leave," not "Mary believes that Joan should leave sincerely," because the finite complement phrase "that Joan should leave" must come after non complements in sentence structure due to NP shift. It is also correct to say "Mary promised Rami that Ali would sing," not "Mary promised that Ali would sing Rami." Applying NP shift and "Case Assignment" will explain why the following sentences are not correct:

1- Mary told the story him. (not correct)

Mary told him the story. (correct)

2- Mary told to him it. (not correct)

Mary told it to him.(correct)

3- Mary told to Bill the story. (not correct)

Mary told the story to Bill. (correct)

4- Mary told to him the story. (not correct)

Mary told the story to him. (correct)

5- Mary explained that I should join, too to Bill. (not correct)

Mary explained to Bill that I should join, too. (correct)

4.2.2.9 Inversion and fronting

The basic word order of declarative sentences in English is: Subject - Operator - Verb - Object/Complement. However, there are two ways in which the basic structure is modified: inversion and fronting.

4.2.2.9.1 Inversion

There are two types of inversion:

1- Subject-operator inversion: the operator is placed before the subject. For the present or past simple the auxiliary verb "do" is used.

2- Subject-verb inversion: the verb (usually present or past simple) is placed before the Subject.

Subject-operator inversion occurs in the following situations:

1- Direct questions as in: "Have you finished?"

2- When a negative phrase or word belonging to the predicate starts the clause as in:

Not a single mistake did he make all day.

Under no circumstances will they be permitted to leave.

Never have I been so insulted in all my life.

Never do I sleep.

Only at night can I study.

In no way could I help you with your Japanese grammar question.

I believe that only rarely will I need your help.

Not until I got home did I realize that my shoes were untied.

Inversion in these examples is obligatory and it occurs with all verbs. Sometimes inversion occurs right after the negative introduction form and sometimes it occurs in the next subject and verb.

3- When a restrictive word or phrase (a broad negative) belonging to the predicate starts the clause. Restrictive words are “seldom”, “rarely”, “scarcely”, “hardly”, “little”, “only” etc. as in:

Hardly had he got through the door, when she started shouting.

Little do you realize how serious this is.

Only by working really hard will you succeed.

4- When a phrase containing the words “so” or “such” and belonging to the predicate starts a main clause followed by a clause of result:

So much did she exaggerate that nobody believed her.

Such a long time did we have to wait that we all froze.

5- Unlikely or counterfactual conditional clauses:

Should there be any problems, contact the supervisor.

Had they only known the true situation, they wouldn’t have changed anything.

Were I you, I think I would study more for your exam tomorrow.

Were I you = If I were you

Inversion is obligatory.

6- Rhetorical wishes with “may”:

May you live to be a hundred.

May he roast in Hell.

7- Elliptical additions or responses after “(and) nor”, “(and) neither”, “(and) so” or “as”:

The audience liked the play. So did the critics.

I won't do it. Neither/Nor will anybody else.

He can't drive, and nor can his wife.

He was tall and dark, as was his father before him.

Note that when "so" expresses endorsement or agreement there is no inversion as in: "You've made a mistake. Oh dear ‹so I have."

8- Broadcasting or journalistic reportage or picture captions when the main verb is fronted:

Standing here with me in the magnificent hall is the owner, the Earl of Conway.

Working with traditional tools here is the village blacksmith, Ernie Walters.

Found in San Francisco is Lombard Street, the so-called crookedest street in the world.

Lost among the old tables and chairs was the priceless Victorian desk.

Located between San Francisco and Marin County is the Golden Gate Bridge.

Inversion in this case is obligatory; it usually occurs with be-verbs, but sometimes with linking verbs. Notice that the phrase is the complement of the be-verb. Note also the following points:

1- Inversion does not follow negative or restrictive comment adjuncts or other parenthetical phrases:

Not surprisingly, he was pretty tired after his efforts.

Not convinced, he kept on asking questions.

Hardly awake, he didn't really understand what was going on.

2- Inversion sometimes does not follow negative and restrictive phrases of time and place (when the meaning is not far away in time or place):

Not two weeks ago he was alive and well. Now he's dead. Only a hundred yards away from us rioters were looting shops and offices.

Hardly two hours later everything was back to normal. However in the sense of "not until" inversion is used:

Only then did he realize how important it was.

Not a mile had they travelled when he began to feel ill.

Subject-Verb inversion occurs in the following situations:

1- Reporting clauses following direct speech:

"Go away!" shouted John.

"Where are you staying?" asked the girl.

Inversion in this case is optional. But inversion is not correct if the subject of the introductory verb is a pronoun. It is not correct to say: "Go away!" shouted she.

2- In short sentences, where a short adverb (particle) or complement is placed first for dramatic effect:

Bang went the gun.

Here comes the bus.

3- In clauses where an adjunct comes first and the subject is longer than the verb (This order is obligatory when the main verb is "be"):

Then followed a long period of awkward silence.

From behind the bushes came a strange rustling sound.

With me in the studio today is a group of Middle East experts.

Note that in none of these cases may the subject be a personal pronoun: *Across the river stood it. *In came she.

4- Comparatives:

Cheetahs run faster than do antelopes.

You speak Chinese better than do I.

Jessica is more interested in computer science than is Benjamin.

Inversion in this case is optional.

Inversion is optional in such comparative structures "the bigger, the better" as in:

The closer an object is to another object, the greater is the gravity between the two objects.

If the comparative is sentence initial, inversion is obligatory; it is used with be-verbs since in every case, the comparative is the complement of the be-verb.

Bigger than an apatosaur is the blue whale.

No less impressive than the invention of the laser was the development of the wheel.

4.2.2.9.2 Fronting

Fronting refers to the placing of an object, complement or adjunct in initial position. Fronting of an object or complement creates a marked theme (topic). It is typically used to signal the following:

1- Emphasis:

Pictures like these a child could paint.

2- Contrast:

This book you don't need to read, but those you do.

3- Cohesion with the preceding text:

I leave aside here the problem of overcrowding. That question we will deal with in the following chapter.

4- Clauses of concession:

Keen as he may be, he isn't ready to play in the first team yet.

5- Adjectival complements are sometimes fronted in conjunction with inversion, but only, it seems, when they are submodified:

Particularly impressive is the ornate staircase. But: *Impressive is the ornate staircase.

Beautiful beyond belief was my baby daughter.

6- The word “there”: “there is”, “there are”, “there exists”, “there comes”, etc.

There is a good restaurant nearby.

There comes a time in every person’s life when she realizes that she is responsible for her own happiness, not other people.

Inversion is obligatory.

7- The word “here”:

Here are the books that I don’t need anymore.

Here comes the bus.

Inversion is obligatory.

4.2.2.10 Constraints on Wh-fronting

This fronting can go very long. There seems to be no limit on the distance.

Who do you think that Todd will talk to----?

Who do you think that Sam believes that Todd will talk to----?

Who do you think that Sam believes that Ray says that Todd will talk to---?

But there are constraints on wh-fronting:

1- No constituent can be moved out of a conjunct of “and/or”. This constraint is known as Coordinate Structure Constraint. Due to this constraint, the two wh-questions on “Rami” and “Ali” are not correct.

Sami met Rami and Ali.

* Who did Sami meet---- and Ali?

* Who did Sami meet Rami and----?

The Coordinate Structure Constraint also applies to topicalization; the following two sentences are not correct because moving a constituent out of a conjunct results in wrong word order.

* That guy, I met Gary and----at the party.

* An apple pie, I need to bring----or a fruitcake.

2- A constituent can move out of an object NP, but never from a subject NP; this is called Subject/Object Asymmetry where the Subject Condition prohibits movements out of a subject NP.

Who will you take [a picture of----] ? Object NP

*Who is [a picture of----] on the table? Subject NP

3- If there is more than one wh-word, then, only one of them is fronted in English.

What will Sami buy for whom? (correct word order)

* What who will Sami buy for? (incorrect word order)

4.2.2.11 Extraposition

The Subject is sometimes postponed until the end of the sentence as in the following examples:

Inside the house were two detectives.

More important is the question of compensation.

Here, the typical declarative order has been disrupted for stylistic effect. In these examples, the Subject comes after the verb, and is said to be extraposed.

The Subject is also extraposed when the sentence is introduced by anticipatory it:

It is a good idea to book early.

It is not surprising that he failed his exams.

In the more typical pattern, these constructions may sound stylistically awkward:

To book early is a good idea.

That he failed his exams is not surprising.

Extraposition is not always just a matter of style. In the following examples, it is obligatory:

It seems that he will be late again. (correct)

That he will be late again seems. (not correct)

It turned out that his secretary had stolen the money. (correct)

That his secretary had stolen the money turned out. (not correct)

These sentences are not correct because they violate the principle of end weight; these sentences have very heavy subjects and very light verbs.

When anticipatory "it" is used, the direct object is extraposed:

He made it very clear that he would not be coming back.

Again, the canonical pattern is stylistically very awkward:

He made that he would not be coming back very clear. (not correct)

4.22.12 Cleft and Cloven sentences

A declarative sentence, such as "David studied English at Oxford." Can be reformulated as:

It was David who studied English at Oxford.

This is called a cleft sentence because the original sentence has been divided (or "cleft") into two clauses: "It was David" and "who studied English at Oxford". Cleft sentences focus on one constituent of the original sentence, placing it after "it was" or "it is". Like the subject, the direct object can also be focused on as in:

It was English that David studied at Oxford.

The adjunct can also be focused on as in:

It was at Oxford that David studied English

Cleft constructions, then, exhibit the pattern: “It + be + focus + clause”

Some languages have impersonal predicates, and they often begin a sentence with the subject following it. English “It’s necessary” and the like are used somewhat like impersonal predicates, since the logical subject (word or clause or infinitival phrase) is post-posed and represented by dummy “it” (or more universally: “pro”). This is a kind of cleft-sentence. The types are as follows:

1- With nominals focused:

Normal: It was/is John that did it. It was/is John that we saw. Variant : Joan was/is the one that did it. John was/is the one that we saw . Inverted :The one that did it was Joan. The one we saw was Joan.

2- With predicates focused:

Pseudo-cleft: What John did was (to) get there early .

Inverted: Get there early is what John did .

There are less usual types :

It cost a lot of money did that hat.

Going to kill me is this silence.

3- Cloven sentences with a prepositional phrase answering to a wh-word:

Normal: On the roof was/ is where she left it.

Inverted: <u>Where</u> she left it was <u>on the roof</u>.

4- Cloven sentences with an infinitive construction answering to a wh-word:

Normal: <u>To gain an advantage</u> was/is <u>why</u> they did it.

Inverted: <u>Why</u> they did it was <u>to gain an advantage</u>.

4.2.2.13 The subjunctive mood

The subjunctive mood expresses the speaker's sense of the unlikely, a wish, a prayer, a hope. The subjunctive describes the state of affairs as speakers wish or hope them to be. It describes hypothetical situations, "some other world", "the irreal". Speakers signal the subjunctive by beginning subordinate clauses with an auxiliary or by using subordinators that overtly mark hypothetical conditions as in:

a) <u>Had I</u> known you were coming, I'd have baked a cake.

b) If <u>I were</u> a millionaire, I'd endow an award in your honor.

The subjunctive is also marked in the verb phrase by the use of subject-verb concord, as in (b), where the singular subject "I" is matched with the plural verb "were". Base forms of verbs can also signal the subjunctive as in:

I suggest that <u>Ms. Jones reconsider</u> her decision.

The administration insists that <u>no one be</u> exempted from the placement exams.

Finally, the base form is also used in several older, formulaic subjunctive expressions that have survived in the modern language.

God save the King.

Heaven forbid it should snow again.

4.2.2.14 Voice

Voice systems allow speakers to view the action of the sentence in different ways without changing the facts involved. English and Arabic have three types of voices: active voice, passive voice, and mid-voice. In the examples below, it is possible to see the event from the perspective of the "agent" (the doer of the action) - that is active voice), as in"The child broke the glass," or from the perspective of the "goal" (the receiver of the action) - that is passive voice, as in "The glass was broken by the boy." English also has mid-voice as in "The glass broke," which is expressed in Arabic by verbs of enablement as in انكسر الزجاج . The use of the passive changes the orientation of the text. For example, the reader would expect the following sentence to introduce a text about bees: "Bees spread pollen from flower to flower," whereas the reader would expect this sentence to introduce a text about pollen: "Pollen is spread from flower to flower by bees."

Contraponence is the creation of a passive or reflexive sense for a causative verb that is not passive in form. One can say "hard to do" or "hard to be done". Older causatives (as in "the door opened" and "the trash pile was smoking") can be so used without modifiers. But newly created contraponents require (a) a generic aspectuality and (b) an adverb or adverbial phrase, most often a manner adverbial as in "This car drives smoothly," and "That document reads easily." The meaning is probably most often "can be V-en" as in "This pottery breaks easily." = "This pottery can be easily broken."

4.2.2.15 Position of Adverbs

An adverb of manner does not come between verb and object because this position is occupied by the adjective.

1- He speaks English well. (correct)

2- He speaks well English. (not correct)

3- He speaks good English. (correct)

The adverb of manner modifies the verb of the clause which includes this adverb.

1- He looked angrily at every one who left the room.

2- He looked at every one who left the room angrily.

The position of adverbs of manner concerned with character and intelligence affects meaning.

1- He answered the questions foolishly. (His answers were foolish.)

2- He foolishly answered the questions. (It was foolish of him to answer at all.)

The adverbs of place "here" and "there" can be followed by the verbs be come go + noun subject.

1- Here is Tom. (He has just arrived.)

2- Tom comes here. (He is in this room/building/town.)

If the subject is a personal pronoun, it precedes the verb.

1- Here it comes. (correct)

2- Here comes it. (not correct)

The adverbs away down in off out over round up ……can be followed by a verb of motion + noun subject.

1- Away went the runners. (correct)

2- Away the runners went. (not correct)

If the subject is a personal pronoun, it is placed before the verb.

1- Away they went. (correct)

2- Away went they. (not correct)

Adverbs of manner come before adverbs of place which come before adverbs of time.

He worked hard in the garden today.

The adverb “only” comes before the word it modifies. If “only” comes at the end of the sentence, it modifies the word that comes before it.

1- He lent only the bag. = He lent the bag only. (not anything else)

2- He only lent the bag. (did not give it)

The position of the adverb “just” affects meaning.

1- Just sign here. (This is all you have to do.)

2- Sign just here. (Sign in this particular spot.)

Chapter Five

5.1 Application of the study

This study can be applied to the translation of the following “Hadiths”:

1- حدثنا محمد بن المثنى قال حدثنا عبد الوهاب الثقفي قال حدثنا أيوب عن أبي قلابة عن أنس بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم قال "ثلاث من كن فيه وجد حلاوة الإيمان أن يكون الله ورسوله أحب إليه مما سواهما وأن يحب المرء لا يحبه إلا لله وأن يكره أن يعود في الكفر كما يكره أن يقذف في النار"

(صحيح البخاري ، كتاب الإيمان ، حديث رقم 15)

Narrated Anas:

The Prophet said, “Whoever possesses the following three qualities will taste the sweetness of faith:

1- The one to whom Allah and His Apostle become dearer than anything else.

2- Who loves a person and he loves him only for Allah's sake.

3- Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.”

(English translation of Sahih Bukhari, Volume 1, Book 2, Number 20).

The English translation does not observe the thematic structure of the source text. The source text begins with the signalling indefinite ثلاث which means ثلاث خصال (three qualities) to signal the prominence of these qualities. The target text lacks this prominence because people are thematized “whoever”.

Thematizing people in stead of qualities runs through the whole target text; in number 1, 2, and 3, people are thematized: “the one”, “who”, and

“who”, respectively. A translation that observes the thematic structure of the source text could be:

(Three qualities whoever possesses will taste the sweetness of faith:

1- Having Allah and His Apostle dearer than anything else.
2- Loving a person loving him only for Allah's sake.
3- Hating to revert to disbelief (Atheism) as hating to be thrown in fire.)

2- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُالْوَاحِدِ بْنُ زِيَادٍ عَنِ الْأَعْمَشِ قَالَ سَمِعْتُ أَبَا صَالِحٍ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِي اللَّهم عَنْهم يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ كَانَ لَهُ فَضْلُ مَاءٍ بِالطَّرِيقِ فَمَنَعَهُ مِنِ ابْنِ السَّبِيلِ وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ فَقَالَ وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ لَقَدْ أَعْطَيْتُ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ رَجُلٌ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا)

(صحيح البخاري ، كتاب المساقاة ، حديث رقم 2186)

Narrated Abu Huraira:

Allah's Apostle said, “There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: They are, (1) a man possessed superfluous water (more than he needs) on a way and he withholds it from the travelers. (2) a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge; (3) and a man who sells something to another man after the 'Asr prayer and swears by Allah (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price.” (See Hadith No. 838, Vol. 3)

(English translation of Sahih Bukhari, Volume 9, Book 89, Number 319)

The target text does not observe thematization in the source text. The source text thematizes a signalling indefinte (ثلاث) because it is a semantic adjunct to a deleted genitive (أصناف من الناس). The target text thematizes an empty subject (there). Thematizing the signalling indefinite makes the theme more prominent and gives the sentence greater suspence. Moreover, using relative clause modification becomes a deviation from the target text. A translation that observes the thematic structure of the source text could be (Three types of people Allah will neither speak to on the Day of Resurrection nor will purify from sins, and they will have a painful punishment).

In addition to this gap in thematization, the resumptive pronoun (them) in the target text should be deleted. Unlike Arabic, it is not correct in English to use a resumptive pronoun with a relative pronoun both referring to the same antecedent (There will be three types of people <u>whom</u> Allah will neither speak to <u>them</u> on the Day of Resurrection nor will purify <u>them</u> from sins, and they will have a painful punishment)

4- حَدَّثَنِي مُعَاذُ بْنُ فَضَالَةَ حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ قَالَ يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ كَذَلِكَ فَيَقُولُونَ لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ يَا آدَمُ أَمَا تَرَى النَّاسَ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ اشْفَعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا فَيَقُولُ لَسْتُ هُنَاكَ وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَهَا وَلَكِنِ ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ فَيَأْتُونَ نُوحًا فَيَقُولُ لَسْتُ هُنَاكُمْ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ هُنَاكُمْ وَيَذْكُرُ لَهُمْ خَطَايَاهُ الَّتِي أَصَابَهَا وَلَكِنِ ائْتُوا مُوسَى عَبْدًا آتَاهُ اللَّهُ التَّوْرَاةَ وَكَلَّمَهُ تَكْلِيمًا فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ هُنَاكُمْ وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ وَلَكِنِ ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَتَهُ وَرُوحَهُ فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ هُنَاكُمْ وَلَكِنِ ائْتُوا مُحَمَّدًا صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ عَبْدًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ فَيَأْتُونِي

فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي عَلَيْهِ فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ لَهُ سَاجِدًا فَيَدَعُنِي مَا شَاءَ اللَّهُ أَنْ يَدَعَنِي ثُمَّ يُقَالُ لِي ارْفَعْ مُحَمَّدُ وَقُلْ يُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ ....

(صحيح البخاري ، كتاب التوحيد ، حديث رقم6861)

Narrated Anas:

The Prophet said, “Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, “Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.” Then they will go to Adam and say, “O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.” Adam will say, “I am not fit for this undertaking,” and mention to them the mistakes he had committed, and add, “But you d better go to Noah as he was the first Apostle sent by Allah to the people of the Earth.” They will go to Noah who will reply, “I am not fit for this undertaking,” and mention the mistake which he made, and add, “But you'd better go to Abraham, Khalil Ar-Rahman.”

They will go to Abraham who will reply, “I am not fit for this undertaking,” and mention to them the mistakes he made, and add, “But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly,” They will go to Moses who will reply, “I am not fit for this undertaking,” and mention to them the mistakes he made, and add, “You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.” They will go to Jesus who will say, “I am not fit for this undertaking, but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah).” So

they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, "O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted…….. .

(English translation of Sahih Bukhari, Volume 9, Book 93, Number507)

The word "hand" in the source text is in the singular form بيده . The target text has the same word in the plural form. This word is used in the source text to signify God Almighty. Using this word in the plural does not signify power in Arabic; it signifies favour. Although using the plural form in the target text is more idiomatic, the plural form is not fit in this context because God Almighty is thought of in human terms.

In the source text فإنه أول رسول بعثه الله إلى أهل الأرض is translated into "the first Apostle sent by Allah to the people of the Earth" Another translation that observes thematization in the source text could be "the first Apostle Allah sent to the people of the Earth." This translation bridges the gap in voice between the source an the target text.

In the source text ارفع محمد is translated into "O Mohammad! Raise your head." This translation thematizes the name of Prophet Mohammad, peace be upon him, although it is non-prominent old information. Another translation could be "Raise your head, O Mohammad)

5.2 Summary of the study

This study has investigated the unmarked (canonical) word order in Modern Standard English and Classical Arabic and the potential marked word orders in both languages. Arabic is a verb-initial language. A noun coming before the verb in the Arabic sentence results in a marked word order. The unmarked word order in Arabic being verb + agent + object is accounted for by the strength of the acting agent which acts on the noun. The verb and front position are acting agents that compete in acting on the noun. These two acting agents (the verb and front position) are not equal in strength. The verb as an acting agent is stronger than front position. The verb is stronger in acting on the noun because the verb is a verbally present acting agent whereas front position is a verbally absent acting agent. For this reason the noun functions as the agent of the verb and not as the subject of the sentence because functioning as a subject requires occupying front position. A noun does not occupy front position in the presence of the verb in an unmarked word order. If a noun occupies front position in the presence of a verb, word order becomes marked.

The theory of the strength of the activity of agency in Arabic is used to account for marked word orders in Arabic. The position of a component in the Arabic sentence is affected by the strength of agents acting on their patients. The stronger an acting agent is, the more freedom of word order it gives to its patients.

The verb is the strongest acting agent in Arabic. Full verbs are stronger than verbs which are not completely full, such as كان and its sisters. إن and its sisters are not as strong as كان and its sisters. The strength of an acting agent is determined by the degree of similarity

between the acting agent and the full verb. For this reason, it is possible to bring the accusative predicate of كان before its nominative.

كان الولدُ خائفاً (The boy was afraid.)

كان خائفاً الولدُ (Afraid was the child.)

But it is not correct to bring the nominative of إنَّ before its accusative.

إنَّ الولدَ خائفٌ (Surely the boy is afraid.)

إنَّ خائفٌ الولدَ (not correct)

It is also possible to bring the accusative of كانَ to front position, but it is not possible to bring the nominative of إنَّ to front position.

كانَ الولدُ خائفاً (The boy was afraid.)

خائفاً كانَ الولدُ (Afraid was the boy.)

إنَّ الولدَ خائفٌ (Surely the boy is afraid.)

خائفٌ إنَّ الولدَ (not correct)

It is also possible to bring the nominative of كانَ to front position. In this case, this nominative becomes the subject of the sentence. This is what exactly happens when the agent of the full verb is brought to front position.

كانَ الولدُ خائفاً (The boy was afraid.)

الولدُ كانَ خائفاً (The boy he was afraid.)

But it is not possible to bring the accusative of إنَّ to front position because إنَّ is less similar to the full verb than كانَ .

إنَّ الولدَ خائفٌ (Surely the boy is afraid.)

الولدَ إنَّ خائفٌ (not correct)

Word order in Arabic is also affected by the complex inflection system of Arabic. Being an inflectional language, the meaning of a word in the Arabic sentence can be easily specified wherever it comes in the sentence. For this reason, word order in Arabic is less significant than it is in English. In سألَ الولدُ المعلمَ الولدُ سألَ المعلمَ المعلمَ سألَ الولدُ the agent and patient are specified by inflection, not by word order. But in "The teacher asked the boy," and "The boy asked the teacher," the agent and patient are specified by word order.

Word order in Arabic becomes significant if the components of the sentence have zero inflection for phonological reasons and no semantic or syntactic clues are available to disambiguate meaning. For example, in زارت سلمى هدى and زارت هدى سلمى the agent and patient are specified by word order, not by inflection. But زارت عيسى هدى and زارت هدى عيسى have a syntactic clue (the verb inflected for gender) that specifies the agent and patient regardless of word order. The sentences أكلت هدى الحلوى and أكلت الحلوى هدى have a semantic clue that specifies the agent and patient regardless of word order. The complex inflection system of Arabic gives it a great advantage in the freedom of word order; using uninflected Arabic would strip Arabic of this great advantage.

For example, in سأل المعلم الولد the agent and patient, specified only by word order, are reversed by reversing the word order of this sentence into سأل الولد المعلم. Using inflection gives Arabic more expression potential. For example, سألَ المعلمُ الولدَ can also be سألَ المعلمَ الولدُ with identical word order, but with different specification of agent and patient through inflection.

Word order in English is approached within phrase structure grammar and the head parameter where constituents generated by phrase structure

grammar have labels that indicate which element gives them their crucial properties. Constituents in English are headed and the head comes before its complement. Unlike Arabic, English is a noun-initial language.

This means that the subject must precede the verb. The verb is followed by components arranged according to phrase structure rules. These rules account for the order of objects and other complements in the sentence. For example, word order in the following sentences is accounted for by phrase structure rules.

1- Sami gave it to me. (correct)

2- Sami gave me it. (not correct)

Sentence 2 is not correct because only one of the two pronouns "me" and "it" can come in case-marked position.

3- Sami explained to the teacher that he did not understand the lesson. (correct)

4- Sami explained that he did not understand the lesson to the teacher. (not correct)

Sentence 4 is not correct because the complement "to the teacher" must come after the verb of which it is a part.

5- Sami promised the teacher that he would do the homework. (correct)

6- Sami promised that he would do the homework the teacher. (not correct)

Sentence 6 is not correct because finite complement phrases can not come in case-marked positions.

Word order in English is not only determined by phrase structure grammar. It is also determined by information structure, such as communicative dynamism, newness and prominence, thematization, and staging.

1- Rami gave Ali the book.

2- Rami gave the book to Ali.

In sentence 1, "the book" has the highest value on the scale of communicative dynamism in terms of old and new information, whereas in sentence 2, "Ali" has the highest value. This distinction is not accounted for by grammar. It can be accounted for only by information structure.

Information structure is studied within the Hallidayan "separating" approach and the Prague school "combining" approach. Preference is given to the functional sentence perspective of the Prague school because it is more applicable to languages of relatively free word order as well as languages of relatively restricted word order. Unlike the Hallidayan approach which adopts a strict division of the sentence into new and old information, the Prague school approach known as "the functional sentence perspective" gives the components of the sentence different values on the scale of communicative dynamism within the progression from old to new information.

This study includes patterns of marked word orders in English such as inversion, fronting, cleft and cloven sentences, the subjunctive mood, and extraposition. Specifying these marked patterns would help the translator to account for their marked meanings in translation.

The last part of this study deals with the application of accounting for markedness in the translation of the Holy Qur'an and Hadith from Arabic into English. Any failure in observing markedness in the verses of the Holy Qur'an or in Hadith would result in a corresponding failure in translation into English involving loss of meaning and consequently loss of effect on the target reader.

5.3 Recommendations

1- Translators are advised to make use of this study by learning the canonical (unmarked) word order in English and Arabic as well as the marked word orders. Otherwise, any equivalence between the source text and the target text is unattainable. Before starting to translate from English into Arabic, or vice versa, a translator should make sure of the following points:

a) Knowledge of the unmarked (canonical) and marked word order in English and Arabic to be able to distinguish between the marked and the unmarked word orders in the two languages. If there is no such distinction, a mismatch in markedness between the source text and the target text will take place. A mismatch in markedness will result in a mismatch in the effect produced by the two texts.

b) Specifying markedness and its degree in the source text.

c) Surveying the source language to look for an equivalent marked word order.

d) Paying attention to superficially identical word orders in the two languages. For example, The pupils wrote the lesson, and الطلابُ كتبوا الدرسَ

are identical in word order, but they are not equally marked; they are marked and unmarked, respectively.

Paying attention to markedness in language helps the translator to distinguish between different meanings signalled by different word orders as in:

a. زرتُ زيداً (I visited Zaid.)

b. زيداً زرتُ (Zaid I visited.)

c. زيداً زرتُه (I visited Zaid. I visited him.)

d. زيدٌ زرتُه (Zaid, I visited him.)

2- Researchers are invited to:

a) Conduct studies on other relevant issues that affect markedness, such as deletion and separation.

b) Review English translations like those of the Holy Qur'an and Hadith to see to what extent markedness is accounted for in these translations.

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في الترجمة بين العربية والإنجليزية

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حفظ المراتب وعلاقته بترتيب الكلمات
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الملخص

تركز هذه الدراسة على موضوع التقديم والتأخير في الترجمة بين اللغتين الإنجليزية والعربية حيث تختلف هاتان اللغتان في ترتيب الكلام في الجملة وفي الحرية النسبية في التقديم والتأخير. ويعود هذا الاختلاف بين اللغتين إلى كون اللغة العربية لغة معربة.

يسبب الاختلاف في ترتيب الكلام بين اللغتين والاختلاف في الحرية النسبية في التقديم والتأخير مصاعب للمترجمين بين اللغتين، فقد لا يكون لجملة في إحدى اللغتين نفس المعنى لجملة في اللغة الأخرى رغم تطابق ترتيب الكلمات في الجملتين، فعلى سبيل المثال، الجملة العربية "المعلم مسح اللوح." لا تعني تماماً الجملة الإنجليزية "The teacher cleaned the board." رغم تطابق ترتيب الكلمات في الجملتين، حيث أن الترجمة الإنجليزية لا تراعي تقديم الفاعل قبل الفعل في الجملة العربية ليصبح الفاعل مبتدأ الجملة لا فاعلا للفعل.

تعالج هذه الدراسة قضية التقديم والتأخير في الترجمة بين اللغتين على مستوى الجملة بين اللغة العربية الفصحى واللغة الإنجليزية الفصحى المعاصرة. وتشمل هذه الدراسة توضيحا للترتيب الطبيعي للكلمات في الجملة العربية والتقديم والتأخير فيها حسب نظرية قوة العامل في اللغة العربية. كما تحتوي هذه الدراسة على أساليب التوكيد والتقديم والتأخير في اللغة العربية. أما بالنسبة للغة الإنجليزية، فتشمل هذه الدراسة تمييزا بين التركيب المعنوي والتركيب البنائي حسب منهج Halliday ومنهج مدرسة براغ المسمى بالمنظور الوظيفي للجملة، حيث يعامل التقديم والتأخير حسب الدرجة التي تحتلها الكلمة في الجملة الإنجليزية في سلم فاعلية الاتصال. كما يجري في هذه الدراسة تمييز بين الترتيب الصحيح وغير الصحيح للكلمات في الجملة الإنجليزية حسب القواعد البنائية للعبارات. وتشمل هذه الدراسة تطبيقات عملية على ترجمة بعض الأحاديث الشريفة، وتوصيات للمترجمين والباحثين بدراسة العوامل التي تؤثر على التقديم والتأخير في اللغتين العربية والإنجليزية.